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Lay Evangelism—a Protestant Principle

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"And This Shall Be a Sign"—Christmas Dramatization



September 1950

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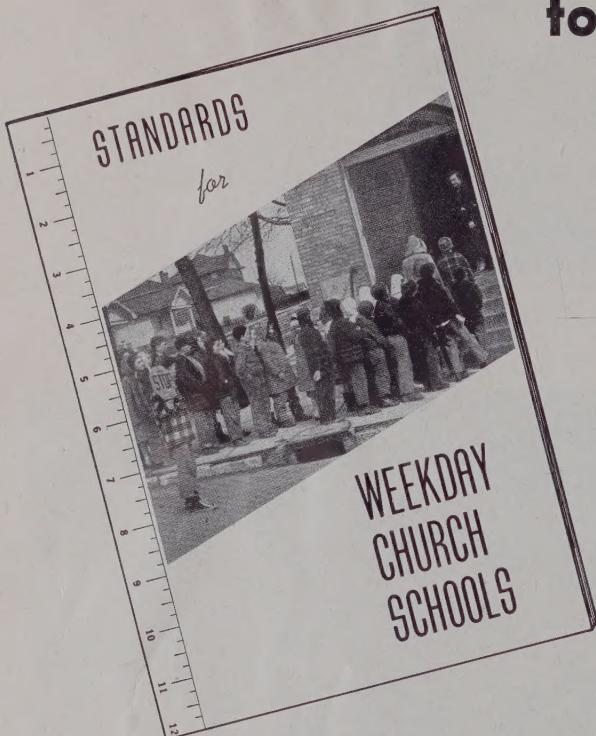
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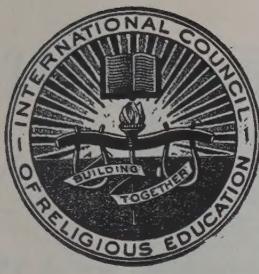
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Church of the Transfiguration (Protestant Episcopal) in Teton National Park, Wyoming. Photograph by Engelhard from Monkemeyer

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GIOVANNI BELLINI (Venetian, c. 1430-1516)

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"ST. FRANCIS IN ECSTASY"

## *God Revealed in Nature*

OUR WORLD would be poorer and colder if St. Francis of Assisi had not broken through the age-old barrier of hostility between man and nature, if he had not taught us to love her as a manifestation of the same God from whose hands we have come. It was the gentle friar who first preached the oneness of all creation. "Praised be thou, my Lord, with all thy creatures" are the opening words of his moving "Song of Brother Sun." Sun, moon, and stars; wind, water, and fire are our brothers and sisters; so, too, is the earth that sustains us and keeps us, producing fruit in abundance and colorful flowers. Therefore, he concludes, "Praise and bless our Lord, and give thanks unto Him, and serve Him with great humility."

As if a new Spring had entered the hearts of men the world was suddenly

changed from a vale of sorrows into the great temple of the living God. Poets began to sing of nature; artists discovered her unending beauty. Thus landscape painting was born, and though its greatest development was to take place in the northern countries Italy contributed her share through the artists of Venice. There Giovanni Bellini, teacher of Titian and Giorgione, first made landscape an essential part of his compositions, and in his "St. Francis in Ecstasy" created one of the great masterpieces of religious art.

The spirit of St. Francis seems to live in this beautiful work. As one love embraces earth and sky, rocks, trees, and plants, man and animal, each leaf and stone had to be rendered with equal faithfulness. No single form predominates; the very cliffs are split to the

measure of human proportions so as not to overpower the lonely figure of the saint.

The glance that has swept across the meadows where St. Francis' patient donkey grazes, to the town with its many towers, the well-ordered fields beyond and the hills crowned with ancient strongholds, is drawn back again to the wall of rocks, the little bower which serves as his study, and to St. Francis himself. With open palms he offers his own soul, and all the beauty around him, to God. All the sounds of nature, and even her silences, have found their voice in him. At peace with the world, he has become its spokesman as he sings his immortal song of praise and thanksgiving.

WALTER L. NATHAN

# What is Falsely Called Knowledge

by J. Carter Swaim\*

**I**N OPPOSING the granting of a charter to Illinois College, a legislator boasted: "I was born in a brier patch, rocked in a hog trough, and have never had my genius cramped by the pestilential air of a college." The suspicion with which the uninformed look upon learning has sometimes been bolstered by quotation from the King James Bible. Poor translation at one point has contributed to the hostility which has existed between science and religion.

When the writer was about to take up the study of biology in college, William Jennings Bryan said to him: "My boy, don't let them mislead you. Avoid 'profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith.'" All over America the earnest political reformer, in what he considered loyalty to the religion of his forefathers, aroused cheers by this quotation from the King James rendering of I Timothy 6: 20f.

Any knowledge which runs counter to conventional ideas the traditionalist will dismiss as "science falsely so called," and people will assume that he has the Scripture on his side. He will point out that adherence to these wrong notions causes mistaken ideas about faith. Science is therefore in opposition to faith.

Reference to the original will help to set the matter straight. The Greek word here translated "oppositions" has been taken over into English as "antitheses," while the word rendered "science" is really "knowledge."

It becomes clear in the Revised Standard Version that the author is warning against "the godless chatter and contradictions of what is falsely called knowledge." The passage has nothing to do with what we know as "science" or the scientific spirit, neither of which was known at the

time the King James version was made. The saying was applicable to the immediate situation of the epistle's author, and may have had either of two references.

On the one hand it may have alluded to the endless debates about fine distinctions which characterized rabbinical interpretations of the Law—the kind of thing Jesus denounced when he spoke of "the tradition of the elders" by which his contemporaries had "made void the law of God" (Matthew 15: 6, RSV). In that case, it would mean exactly the opposite of what Mr. Bryan thought. It is a warning to the traditionalist, not to be afraid of knowledge, but to beware of putting his trust in tradition!

The other possible reference is to that mass of false beliefs which the early church had to combat, beliefs known to students of church history as Gnosticism. This term is derived from the Greek word which appears in our text, and early in Christian experience there appeared those who professed to have extra knowledge, knowledge which was carefully guarded by the initiates and which could be made available to others only as they paid the proper fee and underwent mysterious rites. This "knowledge" took many forms.

In the middle of the second century there was a shipowner of Pontus who undertook to draw a distinction between the God of the Old Testament and the God of the New. He identified the God of the Old Testament with the Gnostic Demiurge, which had created the world through an unhappy series of emanations, resulting in much evil. This, he said, could not possibly be the God and Father of Jesus.

This man, Marcion by name, drew up a series of "Antitheses" which became the title of his principal work. Some present-day scholars, arguing for an exceedingly late date for I Timothy, contend that it was specifically aimed at these false doctrines

of Marcion, and that that is the allusion in our text. However, any of the early stages of Gnosticism would suffice. In which case, the warning is against the kind of pseudo-science now circulating under such names as "New Thought," "Divine Science," etc.

In either circumstance, it is clear that KJV is misleading in throwing suspicion upon science or in setting up opposition between science and faith. Schleiermacher was fond of saying, "it is no true tenet of religion to adjure thinking," and much of the church's opposition to learning has been based upon unwillingness to face the discipline of the new in its own thought-processes. God has given us minds which he intends us to use, and Christianity is worthy of all the erudition which can be brought to bear upon it.

In point of fact, we are able to read the Bible today because learned men have devoted themselves to its study. It is notable that the finest scholarship of every age has been at the service of Bible translation. The Venerable Bede is remembered for his contribution to the Anglo-Saxon Bible. The Columbia Encyclopedia says of Bede that he was "in his time probably the most learned man in western Europe."

The first complete English translation is associated with the name of John Wyclif. Wyclif both studied and taught theology and philosophy at Oxford, and was recognized as the foremost scholar of the university. It was Erasmus, the Dutch scholar and humanist, who first edited the Greek Testament for publication. The first German translation was made by Martin Luther who was a doctor of theology and a lecturer in two universities.

The first complete English version made from the Greek was the work of William Tyndale, of whom a German scholar said that he "was so complete a master of seven languages, Hebrew, Greek, Latin, Italian, Spanish, English, French, that you would fancy that whichever one he spoke was his mother tongue." Religion has ever been served by holy learning. So far from letting an outworn translation make us suspicious of scholarship, we must acknowledge our indebtedness to the host of able men who have loved God with their minds!

\*Professor of New Testament Literature and Exegesis, Western Theological Seminary, Pittsburgh, Pennsylvania.

# Using Simple Puppets in Teaching

Eighth in a series of articles describing favorite types of creative activities used with children

by Ruth Armstrong Beck\*

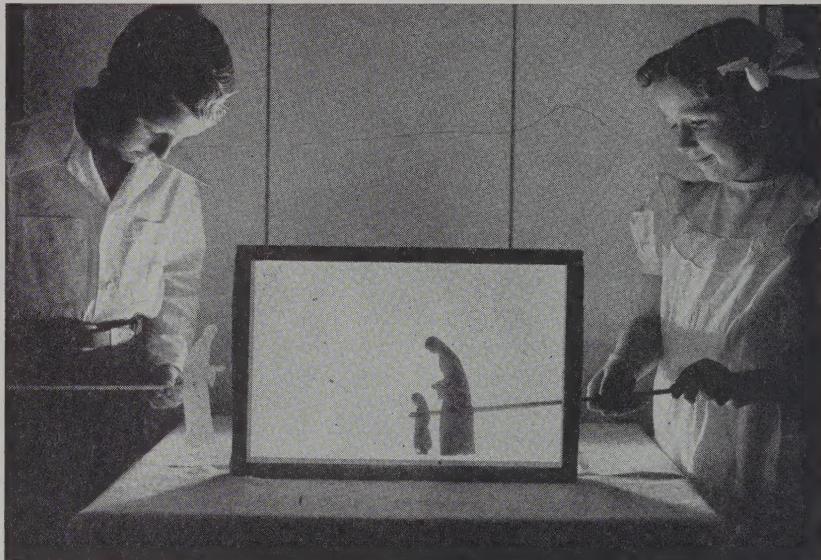
EVERY TEACHER recognizes the value of telling and retelling Bible stories. This is not only to make the child familiar with the contents of the Bible, but also to impress basic truth on the mind so many times that right attitudes and action will result. The methods of presenting stories are many. Puppetry is one method which becomes interesting and valuable to both teacher and child.<sup>1</sup>

Puppets may be so complex that they are a challenge to the oldest intermediate group and so simple that primary children can make them and use them. It is important to keep in mind that only simple puppets are useful in the church school.

It is wise to remember that simple dramatization, with the children themselves as the actors, is the best method to use with young groups. Puppets are never used in a kindergarten group and seldom with primary children. However, with older primaries, a time might come when the group would enjoy acting out a story with simple puppets. Puppets are helpful where there is no space for children to move about in, or, there may be a shy child in the group who may be drawn out by the use of a puppet when he would never feel at ease in any other dramatization.

\*Clinton, Oklahoma

'There is objection on the part of some persons to the use of puppets for telling Bible stories to children. They feel that the facetiousness which often accompanies the making of the puppets and the fact that the features are caricatures, tend to lessen the dignity and significance of the Bible characters portrayed. They also feel that puppets are commonly associated with "make believe" characters, such as Punch and Judy, and that there is danger in making the Bible stories seem even more removed from reality than is normally the case. Teachers will want to guard against these dangers when using puppets for Bible stories.—EDITORIAL BOARD.



Ralph Berry

In shadow puppets, figures are silhouetted against a screen, the cardboard figures being moved with long sticks from outside the screen area.

The simple forms of puppetry are:

1. Shadow puppets.
2. Paper bag puppets.
3. Simple cloth puppets.

The marionette, or stringed puppet, is not mentioned in this group. Many leaders have satisfactory results in the use of the marionette; but the time involved in making the figures, the skill required in mastering the use of them, make them difficult for children to handle.

## Shadow puppets

The shadow puppet described here is simply a flat figure and is probably best designated as a silhouette. It is fastened to the end of a stick. Steps in preparation are:

Tell the story until the children are familiar with it.

Help the children put it into play form. Young children will dictate to the teacher who records what they want to say in the play. Junior groups will want to write their own play.

Plan the stage where the puppet play will be presented. This is necessary before the puppets are made as

the size of the figures depends on the size and height of the stage.

The stage may be a section of a table top. For public presentations a sheet or tablecloth may be tacked to the table so that it falls to the floor in front of the table. This hides the feet and legs of the children as they manipulate the puppets from behind the table.

The screen may be put in a frame such as a large picture frame. This should be braced so that it stands firmly and will not slip around on the table. Stretch a piece of sheeting or wrapping paper inside the frame. If a translucent screen is desired, use butcher paper or wrapping paper which has been oiled with machine oil or boiled linseed oil. Dry before using.

Behind this frame there must be a light which will shine on the screen and make the figures stand out when they are placed up against the paper during the play. A desk lamp or a flood light is good. The angle which is best must be discovered by practice. The difficult part is to get the figures close enough to the screen to

make good silhouettes, without also showing shadows of the arms and legs of the manipulators. It may be found best to have the children kneel behind the table and work the figures from below.

In large groups, one committee to construct the stage and another committee to work on the puppets gives everyone something to do. An adult will need to give guidance to both groups.

When the play is written and the size of the stage is determined, the children start work on the puppets. The leader should list on the blackboard each scene with all the characters which will appear in each scene. There should be a note by the name of each character telling what that puppet will be doing, such as, "sitting," "kneeling," etc. If the group is large, have a different puppet for each scene; but in a small group the same puppets may appear in each scene, except where bodily attitudes demand a different one.

Let the children draw their own puppets, with the only requirement that they be kept the same size. If they are to be used only as shadows on a screen, the coloring is not so important.

After puppets are completed, mount on light cardboard and cut out.

The easiest sticks to obtain are long dowel sticks. Push a thumb tack through the puppet from the front and into one end of the stick. The child holds the stick at the other end. Push the thumb tack through the puppet at a point near the bottom where the best balance will be found.

Practice the action of the play. As the children speak the lines (let them use their own words if possible) the figures move about. Keep action simple.

The only precaution in the action is in the way the puppets enter and leave the stage. They should "walk" on and off—not just be removed so that they look as if they are falling backwards.

#### Paper bag puppets

Another simple form of puppetry is done with paper bags. Secure brown paper bags large enough to cover the hand and forearm of the manipulators.

Insert the hand in the bag, tie the middle three fingers in the sack for the head, the little finger for one

hand and the thumb for the other hand. Pull the bag downward so that it smoothes out and forms the body of the puppet. A face may be drawn, cut out and pasted in place. The paper bags may be painted or colored and cloth head-dresses may be added. Attach head-dress with paste.

When placed over the hand, these puppets come to life in a most interesting manner. A little practice makes them walk, run, sit, kneel, and assume almost any position.

The stage for these puppets must be a little different than for shadow puppets. The operators must be placed so that they may use their arms freely. These puppets must have room to move about. The top of the piano makes an impromptu stage with the children hidden behind it. A stage may be made from a table top. Side wings are necessary so that the figures can get on and off stage with ease.

#### Cloth puppets

The cloth puppet is useful for older groups and for those who may have had experience with the other forms of puppets.

To make the hand puppet of cloth, it is necessary to form a neck so that a finger may reach through and manipulate the head. Roll a light card

board into a short tube and glue together with strong glue.

The head must be light when completed. Balls of darning cotton or small balls of yarn are good, or a soft wad of cotton may be pressed into the proper size and shape.

Draw a soft piece of flesh-colored cloth over the head and secure to the neck tube with paste or a rubber band. Let the extra cloth fall down into the body of the puppet, as it will help to fill out the body. Then add the basic garment of this type of puppet. This is a kimono style garment, and must be sewed and of the right size to cover the hand of the operator. Leaders will probably want to help in the preparation and construction of these basic garments. Secure them firmly at the neck with stitches or paste.

Outer garments are now added, carrying out any costume indicated by the play.

#### Notes on using puppets

Leaders who guide their groups in the use of puppets must keep in mind several guide posts along the way. Some important ones are:

1. Have a reason for producing a puppet play and plan to share it when it is completed.

Cloth and paper bag  
puppets are made over  
the hand and are ma-  
nipulated by the fingers.

Ralph Berry



2. Remember that the play will be more effective if the children have prepared the script.

3. Do not let the construction of the puppets consume so much time that the lines are not learned. It is easy to get involved in many details.

4. Make a puppet before leading a group of children in the project. You will find the hard spots and be able to help the group over them.

5. Puppets are *not* used *very often*. Check with other departments and class leaders. One puppet play during a three year cycle of lessons may be enough. In large groups this may not be true but it is better to have no puppets at all than too many of them.

6. Leaders should provide a time

and place to practice manipulation of the puppets. They seem very amusing to children at first sight, but after the children get used to seeing them move about, they forget the puppets and become absorbed in the play.

7. Stories Jesus told are better to act out with puppets than stories where a figure of Jesus appears. Many Old Testament stories dramatize easily with puppets. Abraham, Jacob, Samuel and some of the David stories may be used.

Puppet plays are excellent for vacation school experiences and are fine to bring missionaries and mission stations to life. Keep in mind that puppets are used only when they tie in with the unit of lessons and when they accomplish the purposes of the curriculum.

Over 800 Sunday school pupils, representing twenty-one different churches and institutions, participated in the parade. A mile and a half in length, the parade was witnessed by an estimated 10,000 deeply moved persons. There was no loud talking or applause as the parade moved through the streets. Instead, the response was one of close and thoughtful attention.

#### Hymns used as theme

The theme of the parade was "Sing Unto the Lord." Thirty-two colorful floats illustrated as many favorite hymns or religious songs. Three high school bands trumpeted forth the familiar strains of "Onward Christian Soldiers," and "The Battle Hymn of the Republic," as well as their regular pompous march tunes. Boy Scouts formed a color guard at the parade's head. As has been the practice in previous years, the parade again featured The Living Cross, an eighty-voice, robed chorus composed of young and old from all the participating churches. Other special units included decorated bicycle brigades and marching groups accompanying the floats.

"An early start is the secret of a successful parade," advises Miss Mabel Armstrong, publicity chairman for last year's parade. "An early start, that is, coupled with the proper planning, leaving as much of the preparation as possible to the individual churches themselves."

The theme and the date were decided by the superintendents' association. The date chosen for 1949 was September 24, a Saturday. Saturday has been chosen for the day of all the Council Bluffs parades. This has allowed for larger crowds to witness it, and has given time for early preparation on the day of the parade. The choice of a Saturday has also proved to be a good selling point to the local businessmen whose help is needed for publicity efforts.

#### Six committees work effectively

Invitations, sent to all churches within a fifty-mile radius of Council Bluffs, were in the mails the first week of July. Representatives were appointed from the accepting churches and these held their first general meeting the following week. At that time six major committees were appointed: publicity, floats, window displays, routing, music, and special

## *Sunday Schools on Parade*

### Council Bluffs, Iowa, demonstrates Christian unity through carefully planned parades

by D. Warren Brown\*

A SUNDAY SCHOOL PARADE can be successful in many ways. It can draw large crowds and generate enthusiasm for the role of the church school in the community. It can present a Christian message easily recognized by the public watching it. And it can unite in an interdenominational project churches of widely divergent theological views who find it difficult to cooperate on anything else. All this was demonstrated again in the fall of 1949 with the passing of the third annual Council Bluffs, Iowa, Sunday School Parade.

#### Objectionable features avoided

In its organization and conduct the Council Bluffs' parade has been able to overcome objections commonly raised to Sunday school parades. There is no unseemly competition among the churches in the preparation of elaborate floats; no prizes are given and the average cost of the floats is only \$15. It does not take

too much time of the regular church staffs; it has been found possible to enlist volunteers to work on the parade who are not active in any other aspect of the church program. The parade is not a heterogeneous collection of exhibits and formations; the same general theme is carried out by all the entries, so that a unified message is presented to the public. And, to speak positively, in the parade and in the closing park service which follows it, the churches of the community are united across racial and cultural lines in a joint expression of their Christian faith.

The parade last year was under the general chairmanship of Mrs. J. C. Brooks, president of the Council Bluffs Sunday School Superintendents' Association. According to Mrs. Brooks, the purpose of the parade is one of witnessing. "To place the Christian religion on an advertising basis is not our purpose," she emphasizes. No handbills advertising church services were given out to by-standers.

\*Council Bluffs, Iowa.

units. Churches sent in requests for the hymns they wished to illustrate, with several choices in case of duplication. Hymns were assigned accordingly by the committee on floats. This committee then worked in an advisory capacity, allowing freedom to the churches in designing their exhibits.

The window display committee was an offspring of the publicity committee. Its purpose was to promote the parade in the downtown areas. Committee members got permission from local merchants for the desired window space. Churches wishing to sponsor a window drew lots for location and subject. Each window portrayed a favorite hymn writer. One general window, sponsored by all churches, showed a collection of old hymnals. These windows were unveiled two weeks before the parade.

The routing committee determined the actual route for the parade, provided local police for traffic control and escort, and planned the formation of the parade. Each float was assigned a position number, again determined by drawing lots, and a corresponding number was staked at the forming area. Maps were distributed showing the exact forming position for each unit prior to the march-off time.

The music committee had charge of getting the bands and deciding on the music played. This committee

An eighty-voice choir, "THE LIVING CROSS," leads the impressive array of floats in the Sunday School Parade at Council Bluffs, Iowa. The parade, nearly two miles in length, was participated in by over 800 persons of various denominations.



also had charge of the brief service of prayer and community singing held in the park after the close of the parade. A pastor and a song director led this program.

Probably the most thorough and exacting work of the entire parade was that of the publicity committee.

The members of this committee used newspaper and radio releases, auto stickers, handbills, sound trucks, advertising tie-ins, public announcements and letters. Publicity began hitting the various media in a steady stream a month before the parade date. A poster contest to advertise the parade was promoted among the Sunday school children.

The general budget amounted to approximately \$50 and was shared by all the churches. Printing took the largest share of this amount. Although no limit was set, the average cost of the floats was \$15. Prizes were not awarded to any of the floats, nor was any single float named the best.

Last year, representatives from Hastings and from Fremont, Nebraska were on hand to witness the parade and gather information concerning its preparation. A number of letters of inquiry were also received. "I believe any community can sponsor a parade as successful as ours, or more so," remarks Mrs. Brooks. "Just start early, plan ahead and let your churches carry the work."

It happened in our town; it can happen in yours.



Each of the floats illustrated a hymn. The Presbyterian church used a live lamb and two imitation sheep in its float.

# What Devotional Books Should Children Have?

by Mildred C. Widber\*

CHILDREN are so constantly in motion that it is hard to think of the command "Be still and know that I am God," as applying to them. And yet there are many moments when children do think about God. And they will think of him more often if they are taught to do so. One way this can be done is by helping them become acquainted with devotional selections appropriate to their own experiences. These may be read to them from the time they are very young and read by the children themselves as soon as they are able. The habit of frequently using devotional materials will fill children's minds with beautiful ways of expressing their feelings of wonder, praise, petition and thanks. Today one can buy for children devotional books that are attractively designed with appropriate pictures and text.

## For the youngest children

The choice of the small child's first book of praise and prayer is important. It should express gratitude to God for the familiar good things of his life: his parents, his home, his simple pleasures. It also should express simple petition: a prayer for "growing bigger" in kindness, in thoughtfulness, in remembering to be helpful. It ought also to have brief poems which express wonder and delight over flowers, sunshine, rain, small creatures, and other out-of-door experiences. With all of these prayers and poems God is associated quite simply as the One who has given these good gifts to his child; he is the One to whom praise and thanks are to be given; the One in whose presence wonder is expressed.

For these youngest children there are three books that combine attractive illustrations with appropriate

words. *God Gave Me Eyes* is a gay picture book whose verses and colored pictures match. They express gratitude for the five senses. *A Child's Grace* opens with the familiar words:

Thank you for the world so sweet,  
Thank you for the food we eat,  
Thank you for the birds that sing,  
Thank you, God, for everything.

On each succeeding double page spread is a "thank you verse" with a matching photograph. Here are the many familiar delights of the young child's world, out-of-doors and in. *My Prayer Book* also has matching prayers and pictures—with perhaps the widest range of subject matter. Two other books ought to be listed here: *A Little Book of Singing Graces* and *A Little Book of Bedtime Songs*. Children as young as three will begin to use and enjoy some of their selections, and older boys and girls of six and seven will find them just right, too. These are books to live with over a period of years.

Quite as important as this first prayer and praise book itself is the way it is used. It should become a part of the child's daily life. It may be enjoyed with a parent to turn the page and carry on a bit of conversation. The words of a prayer may become a mealtime grace which the child himself offers—and it may be used at bedtime, too. As the words take on meaning from association with daily happenings, the prayers, poems, and songs become a part of the child's life and thought. They bring God near and make him very real.

## For the six to nine-year olds

When the child goes to school, he is ready for another book of praise and prayer. Now it must reflect his larger world of teachers, playmates, and varied neighborhood experiences. Because he knows the need for courage to say, "I'm sorry, please forgive me," the note of penitence and forgiveness must be found. Joy in sheer physical movement and growing physical skills

## REPRINTS

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International Council of Religious Education, 206 S. Michigan Ave., Chicago 4, Illinois.

3c each—\$2.00 per 100

can be reflected in praise poems that express the fun of running, of feeling wind, and thanksgiving for growing.

The child now knows Jesus as Friend and Teacher so some of his teachings will be found in this second devotional book. Indeed, it is in this book that each devotional thought may have its Bible verse or passage. And so the Bible begins naturally to enter his daily thought and life. It seems to the writer that this use of the Bible has a greater chance to influence the inner spiritual growth of a child than the more usual use of Bible stories.

There are several books that fit the above description for the six to eight year olds. *Then I Think of God* has forty-eight devotional selections. Each gives a brief narrative, a prayer, and a Bible verse. They are grouped according to the months of the year with seasonal litanies of praise. The illustrations are line drawings in black and white. *Thank You, God* is an English book, but available in this country. It is meant to help children find God through petition, through daily experience, and through remembering Jesus. Children of five can use it, and seven-year-olds will not find it too young.

*Tell Me About Prayer* should be mentioned here. Although the illustrations make it seem a book for younger children, the discussions are for the eight to ten year olds. It is a book for parents and children to use together as well as a book for the child's individual use. *Children's Prayers for Every Day* is another book that appeals to a wide age range. Children as young as four or five and their older brothers and sisters of nine and ten will use and enjoy this book.

*God's Wonder World* is an unusual little volume. The brief, thoughtful narrative incidents deal with many interests and observations of the city child. Bridges, buildings, travel, errands, going on a visit, and many other interesting experiences of the city child eight to ten-years-old are here meditated upon! The "know-how" of building a bridge takes the child's

\*Secretary of Children's Work, Congregational Christian Churches, Boston, Massachusetts, chairman of the Committee on Religious Education of Children, International Council of Religious Education.

thought to the mind of man—and to God who gives to man this skill. There is a Bible verse and prayer to close the meditations. In similar fashion each incident makes a very real connection with God, the Bible, and prayer. It should appeal to all boys interested in bridges, ships, aeroplanes—all the mechanical arts of our day.

#### For the nine to eleven-year olds

It is not so easy to find just the right devotional book for the nine to eleven year olds. There is much in the quarterly volumes, *Thoughts of God for Boys and Girls*, which does speak to their growing experience of God, Jesus, the Bible, and the church. Some of their questions are met, too: questions concerning life and death, sickness, catastrophes in our natural world, as flood and fire. And through its pages they are made aware of God working through people—and of people themselves, as Kagawa, Schweitzer, Jane Addams. The large single volume containing carefully selected material from the first ten years' issues is a book to use year after year. The choice of hymns and songs in this material has always seemed especially good. Indeed, the boy or girl who grows with *Thoughts of God* for a companion is putting down basic theological roots that will serve him well as later he builds upon childhood foundations his own more mature interpretations of the Christian faith and life.

*Sometime Every Day* also meets the junior boy and girl at the point of his daily interests and needs. Its pages provide a daily thought, Bible verse, and prayer. It should be noted, too, that many church school courses for this age suggest carefully selected biblical verses and passages for daily reading. Usually these have two connections—one with the Sunday study course, the other with the child's own understanding of the religious meaning of the facts he is studying. Or these readings may be related to his daily life.

#### For family worship

But all these devotional materials, excellent as they are, fail of their purpose if they do not find their proper use. The real difficulty in having their words receive an adequate hearing by the boys and girls for whom they are intended lies in the manner of their home life. Children all too



Eva Luoma

Children learn to express their own feelings of wonder, praise, and petition.

rarely see or hear their parents reading the Bible or any devotional material. And they come to the conclusion that it is all Sunday school and church "stuff." Many thoughtful parents themselves are recognizing that if they truly desire their children to have the inner strength and faith which religion can give, they must themselves have that strength and faith—and "devotion." At least *some* "devotion" must be family devotion.

A variety of ways, time, and place are being used by today's families:

after the evening meal at night; once a week on Sunday night; on special occasions as birthdays. And there are a variety of materials available. Some families like a book of daily readings. Some have each member of the family in turn choose a thought, a poem, a prayer for the day. Some use the excellent materials prepared for family use appearing in denominational magazines for the home. For special seasons some use a booklet such as *The Family Worships Together*. Many families use the singing of fa-

miliar songs and hymns as a devotional help. It is in such a family setting that the child's devotional book may make its earliest contribution. For family custom gives its use added meaning—and from its pages the child, too, may make his special contribution to the family devotions.

#### Books Mentioned in This Article

##### For the Youngest

*God Gave Me Eyes.* Pictures by Ellen Segner, Verse by Olive W. Burt. Samuel Gabriel Sons & Co., \$1.00.

*A Child's Grace*, by Constance Bannister. 1948 American Edition with photographs. E. P. Dutton & Co., Inc., \$2.00.

*My Prayer Book*. Verses by Margaret Clemens. Pictures by Esther Friend. Rand, McNally, 60c.

*A Little Book of Singing Graces* and *A Little Book of Bedtime Songs*, by Jeanette Perkins Brown. Pictures by Decie Merwin. Abingdon-Cokesbury Press, 50c each.

##### For Six to Eight-Year-Olds

*Then I Think of God*, by Mabel A. Niedermeyer. The Bethany Press, \$1.25.

*Thank You, God*. Compiled by Vivyen Bremner. The Challenge Ltd., England, 75c.

*Tell Me About Prayer*, by Mary Alice Jones, Rand, McNally & Co., \$2.00.

*Children's Prayers for Every Day*, by Jessie Eleanor Moore, illustrated by Edith M. Cummings. Abingdon-Cokesbury Press, \$1.00.

*God's Wonder World*, by Bernice Bryant. The Bethany Press, \$1.25.

##### For Nine to Eleven-Year-Olds

*Thoughts of God for Boys and Girls*. Compiled by Edith Welker and Aimee Angus Barber and The Connecticut Council of Churches. Harper and Brothers, \$2.00. Also the quarterly booklet at \$.30 ea.

*Some Time Every Day*, by Mabel A. Niedermeyer. The Bethany Press, \$1.50.

##### For the Family

Magazines giving resources for family worship. (Write to denominational headquarters for sample copies.)

*The Family Worships Together*. The Pilgrim Press, \$.50.

*God Works Through Homes*, 1950 edition of *Pages of Power for Home Religion*. International Council of Religious Education, \$.05.

(These books should be ordered through denominational bookstores.)

# The UCYM—An Appraisal

The remarkable development of a united Christian movement among young people is one of the hopeful phenomena of the present-day Protestant churches

by Isaac K. Beckes\*

THE UNITED CHRISTIAN YOUTH MOVEMENT is beginning to fulfill the dreams of its founders. Great tasks are ahead if it attains its potential, but it already has established itself as a central factor in the future of Protestant youth work. Its philosophy is educationally sound. It has increasing support as the official agency of united Christian youth strategy. Only a general collapse of the ecumenical movement or a major error in strategy can keep the UCYM from an ever-widening usefulness in the years ahead.

Some have said, and correctly so, that the UCYM has changed its objectives and philosophy since its establishment in 1934. Throughout its brief history the movement has undergone a continuous process of change in emphasis. Such shift of emphasis was natural, for in 1934 no one could predict with certainty the direction the new movement would go. Many ideas basic to the philosophy of Protestant youth work today were just beginning to emerge. To compare the movement in 1934 and in 1950 will show interesting and fundamental contrasts as well as expansion and growth.

The UCYM began in 1934 as a co-ordinating council representing eleven national youth agencies. Through these agencies the new program, "Christian Youth Building a New World," was to be carried down to the local level. True, this new organization was the culmination of the hopes and prayers of a decade. It brought together in one context the Sunday school interests, the society interests, the state youth organizations, the national youth agencies like the YMCA and YWCA, and includ-

ed, temporarily at least, the student movements.

Perhaps it is fair to say that the faith and enthusiasm which initiated the movement out-ran its realistic promise. The "Christian Youth Building a New World Program," launched with high hopes, soon met the new types of program emerging in the denominational fellowships and took a secondary place in youth programming.

There was no money for the UCYM in 1934, and only the part-time leadership furnished by the International Council of Religious Education. Since the denominational youth fellowships had not yet come into being, leaders found it difficult to get responsible young people into national meetings.

Generally speaking, it was agreed that the new Movement should function chiefly as a coordinating council for national agencies. There was a wide-spread fear of a strong inter-denominational program that might take young people away from their basic orientation in the local church. The UCYM was spoken of as "a movement, not an organization." Many leaders through the decade of the thirties were either indifferent or opposed to the organization of state and local youth councils. Directors of youth work practically disappeared from the staffs of state councils of churches. All these factors indicate a deeper problem: the lack of a sound and educationally defensible plan for cooperative action at the community level.

The program of the UCYM in those early years, "Christian Youth Building a New World," was in reality a splendid analysis of the broad concerns of Christian youth designed very largely as a kind of core pattern for the cooperating agencies. As prepared it was far too complex in structure to permit successful use in developing

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programs of cooperative action in the average community. Furthermore, it was so heavily weighted in the field of social education that the Movement became known as chiefly a social action movement.

Through the decade of the thirties there was no stabilized means of training young people for leadership in programs of cooperative action. Not until 1940 did the old International Camps become the Regional Planning Conferences of the United Christian Youth Movement.

Not until the present UCYM is analyzed against the background of the thirties is it clear what progress has been made. That progress is substantial, and while the Movement may be still in its infancy there is much significant advance for which we can be thankful.

Place against the old coordination council idea of 1934, a UCYM recognized as the official agency for united action of the denominational youth fellowships, the state youth councils, and sixteen national agencies. Upon its General Council sit the officially chosen and responsible young people of the youth fellowships, the state youth councils, and such national agencies as have a youth constituency.

Today it is generally recognized by national leaders who are aware of what is happening in the local community, that there is one ministry to youth which involves both a local church emphasis and a community emphasis. The first of these responsibilities rests chiefly with the denominational fellowships, and the United Christian Youth Movement with its related state and local councils is the channel through which those same denominational fellowships minister unitedly to the community as a whole.

Fear of the UCYM as an organization is replaced by the conviction that without organization there can be no Movement. Fear of the UCYM as a competing program is replaced by the conviction that unless the Movement becomes strong, denominational fellowships cannot fulfill their true mission. There is a general confidence in the Movement as a responsible agent of its constituency.

Much of this confidence rests in the fact that the UCYM has quite clearly defined its functions in channels which permit it to make significant contributions. It serves as the channel for

maintaining world relationships chiefly with the Youth Department of the World Council of Churches and the World Council of Christian Education. It serves as the channel whereby Protestant witness can make itself felt in relation to significant non-church youth activities. It has become the center for the sharing of youth experience. It has been charged with the responsibility of developing cooperative action at the state and local level.

This last point represents quite a contrast to earlier years. Today the staff of the Movement is urged to give guidance to the organization of cooperative work at the community level. Special program materials for the use of local united Christian youth councils are prepared annually, and sell into the thousands of copies. Hundreds of local councils are annually recorded on the register maintained in the national office.

Seven Regional Planning Conferences prepare young people for effective leadership in their state and local youth councils. National Youth Week, which was not even in existence until 1944, has become one of the most widely observed special celebrations of the church year. In 1944 mimeographed materials circulated to national officers represented the publishing venture in support of Youth Week. Today those published materials and the supporting Parshad Youth Week Awards run into the hundreds of thousands of pieces.

Through the years the International Council has expressed its conviction of the importance of youth work by substantially increasing its own financial support of the UCYM. But today, hundreds of individuals and organizations evidence their belief in the ecumenical movement at the youth level by contributing thousands of dollars to help provide leadership competent to carry the ever-increasing demands upon this growing organization. Part-time leadership has been replaced by five full-time staff leaders in the national office and one regional office.

Social education still occupies an important place in the concern of the youth of the UCYM, but evangelism, missions, relief and rehabilitation, voluntary service, churchmanship, and theology, also, are matters of equal interest.

Beyond all these more material evidences of progress there is also emerg-

ing a spiritual unity and commitment among youth which are the true foundations of progress. Jesus Christ and His church have become central in the Movement. The UCYM is a church movement. Its leaders feel a complete participation in and responsibility for the church with all its strength and weakness.

The chief danger before the Movement is that some state and local leaders will not realize quickly enough its central place in Protestant youth strategy, and join in building a great movement of the churches' youth. The United Christian Youth Movement is the churches' opportunity to make a permanent and educationally-sound impact upon the nation's youth. They may never again have an instrument so ready or so adequate to a great united ministry to the nation's youth as the UCYM is today.

Even now the leaders of the movement are considering projects which will have a decisive influence upon the future of Protestant youth work:

1. A "Call to United Christian Youth Action" scheduled for 1952, designed to enlist 1,000,000 Christian youth for important united projects to cost \$1,000,000.

2. Common commissions throughout the major denominational youth fellowships which will make possible common planning, the sharing of materials, joint training of leadership, and far more effective community programs.

3. A United Christian Youth Fellowship program for use in the thousands of small communities where no church has enough young people to build an effective program, but where all the churches cooperating together can serve youth well.

4. A religious radio television program beamed at the nation's youth, particularly the churches' youth, that will encourage them to an effective Christian witness and loyal service to their churches.

Dreams, are they! In the United Christian Youth Movement dreams have a way of taking on flesh and blood and living in the souls of dedicated youth until they become real, as real as the hard road over which these young people must travel,—as real as the fellowship of kindred souls that makes their journey possible.

# The Leadership Education Audio - Visuals

A major undertaking involving cooperation  
in planning, in production and in use

by Lee J. Gable\*

I WISH we had had this five years ago when I began my training." The speaker was a young lady, now a church school teacher. "I'd like our church to get these materials." So said a member of a local church board of Christian education. "We'll certainly use this in our council program." It was a council secretary speaking. These comments are typical of what many people have said as they have learned of the new Leadership Education Audio-visuals.

#### How they were planned and produced

The Leadership Education Audio-visuals represent the most far-reaching venture we have yet undertaken in cooperative production of audio-visual resources in Christian education. Here is the story. It began in March, 1949, when representatives of denominations met in Philadelphia to share their plans for producing audio-visual materials. Their purpose was to find the points at which they could work together. This conference set up a special group on leadership education because many of the projects planned were in that area.

Each denomination reported what

\*Director of the Department of Leadership Education and Church School Administration, International Council of Religious Education.

it planned or hoped to produce in the way of audio-visual resources for leadership education. The hopes and plans speedily became more than unrelated ideas. They began to fit together into a pattern. The result was a proposal to develop a series of ten new audio-visuals. Representatives of ten different denominations expressed their interest in the series and said they believed their churches would want to support the proposal. A small Production Committee was appointed to guide the project. Outlines were prepared. Financial underwriting was sought. Scripts were developed, reviewed by the participating denominations, and revised. Photography and recording for each of the ten units began as soon as the script was approved. The entire series, packaged as the *Leadership Education Audio-Visuals Kit*, will be ready for release October 15, 1950. Literally hundreds of people have had a share in this cooperative planning and production. More than twenty denominations have had a large or small share in planning, script review, financial underwriting, and guarantee of advance orders for the Kit.

#### Guidance for their use

The effectiveness of these new materials depends in part on the way

#### THE LEADERSHIP EDUCATION AUDIO-VISUALS KIT

includes—

- 9 black and white film strips
- 1 film strip in color
- 9 recordings (available in 78 rpm and in 33 1/3 micro-groove discs)
- 10 unit utilization guides
- 1 general guide
- 1 carrying case

#### 10 COMPLETE AUDIO-VISUAL UNITS

Leads to Leadership

The Great Adventure  
(Why Be a Teacher?)

No Two Alike  
(How Persons Differ)

As the Twig Is Bent  
(Stages in Personal Development)

How Persons Learn

Making the Most of Rooms and Equipment

The Teacher Prepares

The Teacher Teaches

The Growing Teacher

The Superintendent and His Task

For descriptive folder and other information, write the Department of Leadership Education and Church School Administration, International Council of Religious Education, 206 S. Michigan Ave., Chicago 4, Illinois.

they are produced. It depends still more on the way they are used. If they are shown for entertainment they will miss their purpose entirely. If they are used as substitutes for a planned program of leadership education they may have little value. But if they are used to strengthen and enrich an ongoing leadership education program, they will do inestimable good. An article on ways of using the Leadership Education Audio-visuals in church and community is scheduled for publication in the November issue of this magazine. Watch for it.

Plans for utilization of the Leadership Education Audio-visuals were developed cooperatively. At the Na-



Stills from three of the leadership education filmstrips; from left to right, The Teacher Teaches; The Teacher Prepares; Leads to Leadership.

tional Audio-visual Workshop a group of persons selected by denominations and councils worked together for a week to find the best ways of using these materials. They gave special attention to two ways of encouraging good utilization of the Leadership Education Audio-visuals.

First, they gave careful consideration to tentative utilization guides which had been prepared, and suggested revisions to make them more helpful. As a result, the Kit will include a detailed guide for each of the ten units, and a guide for the Kit as a whole. Each guide makes specific suggestions for the group leader or instructor. It should be studied carefully as part of the leader's prepara-

tion to use a piece of audio-visual material.

Second, they considered plans for regional Leadership Education Institutes which will be held in eighteen cities in the United States and Canada in late October and November. The group at the Workshop developed the final program which will be used in the Institutes. As a result of the Workshop and of the Institutes, a considerable number of key persons will have become familiar with the Leadership Education Audio-visuals and their use. These persons will then guide denomination and council committees in finding the best ways to relate the new audio-visuals to the ongoing leadership education program.

#### I. Occasional witnessing

A man who works in a shop determined that he would, in the course of a year, discuss the claims of Christ with every man in that shop. He waited patiently for each opportunity when it came. His approach to every person was different. In one year he brought twelve persons to Christ.

A man and his wife had been assigned to a home in a visitation evangelism campaign. They got little response in the two visits thus made. What the husband and wife could not accomplish through the front door, the wife later accomplished through the back door. She learned that one of the children was suffering from "the croup" and she shared a remedy. Cake recipes were next exchanged. Twice the "evangelist" sat with the babies while her neighbor shopped. Conversations became frequent. The women usually talked about small things. References to the church by the "evangelist" were incidental but sincere. One day small talk became deep and personal. Four months later two adults united with the church on profession of faith and three children were enrolled in a Sunday church school.

Two autos collided at a street intersection. Hot words ensued. One man later went to the other and acknowledged blame for the accident. He also apologized for his part in a rather vigorous conversation. Rather laughingly he said: "You see I'm trying to be a Christian and I might want to tell you about it sometime." The other man said, "You can talk about it right now!"

A labor leader presided at a meeting one evening during a strike. He said, "I'm trying to be a Christian and it occurred to me that it might be good to invite my minister in to offer a prayer at this meeting. My minister said, 'Do it yourself, Bill!' So let us pray." Reporting the incident, Bill said, "Two men stayed after the meeting for a serious talk and we did not talk about the strike!"

One man has had seven conversations during the past year with fellow passengers on railway journeys, in which discussions led normally into evangelistic opportunities. He knows of three who have united with the church on confession of faith as a result of what was started in those conversations.

## Lay Evangelism— A Protestant Principle

by Harry H. Kalas\*

ONE OF OUR DENOMINATIONS has issued a pamphlet entitled *101 Things a Layman Can Do*. The title sounds as though lay participation in the Christian enterprise were optional but the contents of the pamphlet are written with imperative emphasis. Protestant churches say to lay persons: "Your Christian life is a ministry." The church has doubtless been wise to limit sacramental and homiletical functions to an ordained and trained clergy. However, the church is untrue to its New Testament roots if it fails to emphasize the dignity and importance of lay ministries. The Protestant re-emphasis upon the priesthood of all believers carries with it a corresponding spiritual responsibility.

John R. Mott, a layman, defines evangelism in terms which make it evident that this central function of the church cannot be limited to an ordained clergy: "The Supreme purpose of the Christian Church is to make Jesus Christ known, trusted,

loved, obeyed, and exemplified in the whole range of individual life—body, mind, and spirit—and also in all human relationships."<sup>1</sup> Such a definition makes it evident that lay evangelism is not a mere secondary supplement to the evangelistic function of the clergy. There are two iron curtains which keep the masses from the church. One is the curtain of clericalism. The other is the heavier curtain of secularism. Only laymen can puncture these curtains—and they must! The effectiveness of the Christian witness in our time is proportionate to the number and quality of lay people who are ready to dedicate themselves to evangelism.

What are the aspects of the evangelistic task which await the self-dedication of laymen? The answer to this question, in the case of each person, depends upon the degree of his Christian maturity, his own peculiar personal capacities and the local circumstances in which opportunities arise. We illustrate only two in this article.

\*From "The Larger Evangelism" by John R. Mott, published by Abingdon-Cokesbury Press. Used by permission.

## II. Home visitation evangelism

During the last five years, more than 1,500,000 selected lay persons have been trained and assigned to go to other persons who are not now related to the church as professing Christians. It is a direct personal appeal to commitment to Christ. The visitors go out two by two. They present the claims of the gospel in simple, direct fashion, telling what Christian faith and life has meant to them. They appeal for immediate commitment to Christ. Cards are signed and prayer is made.

How are these lay evangelists trained? They are brought together for conferences with their pastors or other trained directors, who in turn have been intensively trained. Concrete instructions are given and assignments are made at the training conference. When they return for later training, they report on their calls, record results and evaluate their own procedures. Thus they learn by doing and are further trained before being again "sent forth."

Dr. H. H. McConnel has at the request of the author shared some recent experiences in lay visitation evangelism. We cite one here.

In a recent interdenominational program in New England, the minister of the church where a Sunday afternoon Instruction Conference was being held, had asked the mayor to say a word to the visitors. The Director felt that it was probably one of the mayor's routine official duties. After the meeting, however, the mayor said to his pastor, "I am sorry that I am so engaged this week that it will not be possible for me to visit. Since it is only 4:00 o'clock now, however, give me some cards and I will call this afternoon and tonight." He called on nine people who were assigned to him and won eight people for Christ and the Church. He visited two of his friends on his own initiative and came to the manse at 10:00 o'clock that night having secured the decisions of ten people.

Later articles in the *International Journal* will cover Teaching Evangelism, Evangelism in the Home, Fellowship Cultivation and principles and methods which go beyond conventional church practice.

One should not close a discussion of Lay Evangelism as a Protestant Principle without saying that, how-

ever casual and non-professional it may be, evangelism requires discipline. Bible study, prayer, and specific guidance in the best ways of witnessing are as essential to the lay evangelist

as they are to the ordained minister. There is nothing in this Protestant principle of lay ministry which permits marginal interest or careless procedure.

# Religious Education Week— What Families Can Do

by Richard E. Lentz\*

"Religious Teaching—Vital to the Nation" is the theme of Religious Education Week, September 24 to October 1, 1950. Helps for a comprehensive observance of this important Week by the local church and by the community council are given in the Religious Education Week Packet. There are so many things to be done during the Week that family participation is sometimes forgotten. Here are some stimulating suggestions of what families can do.

THE FAMILY COUNCIL will please come to order." The voice was that of young Bill Thompkins, trying to get the attention of his family during the lively conversation at the evening dinner table. Although only fourteen years old, Bill had been chosen chairman of his family council for September.

He tried again. "Family council will come to order. We have some business to take up." This time he succeeded.

"OK, Bill," his father said. "What is on your mind? Let's have it! We'll play ball."

"Well, this is it," Bill began when the family had become quiet. "What are we going to do for Religious Education Week? It begins next Sunday."

"But Son," Bill's mother suggested, "that's for the church. Don't you remember the announcement of all those special things we're going to do at the church?"

"Yes, but Mr. Jones said in our Sunday school class last Sunday that his family was going to observe Religious Education Week at home. I think we should too. There's lots of things we can do."

**Remember the family in your plans**

How right Bill is! Homes certainly

can share in Religious Education Week. And in so doing they will not only help their church, but they will enrich their family life as well.

As church leaders, we are coming to see that the homes of the parish are schools in which are learned the first and basic lessons of religion. By strengthening family life, the church cooperates in a very significant phase of Christian education.

This fact has important bearing upon the plans to be made for Religious Education Week. First, all of the church's plans for the observance of Religious Education Week will be reviewed particularly in the light of their implications for family life. Church leaders will probably discover that there are numerous points where the home might receive additional consideration.

Special effort will be made to secure the attendance of parents at all public meetings in the church during Religious Education Week. Take-home materials can be developed or purchased for children and young peoples' groups to share with their families. Plans may be initiated to reach additional unchurched families—especially the families whose children or youth attend the church activities. New groups may be organized as there is need for a parents' group, mothers' clubs, parent-church-school teacher organization.

\*Director of Adult Work and Family Education, International Council of Religious Education.

Family group activities where families may participate together may be included in the program of the church.

To assist the Religious Education Board and other groups in planning these family phases of their observance of Religious Education Week a simple guide might be prepared. A few direct questions such as the following might suffice if given to all groups as they make their plans.

1. Do the activities you have planned for Religious Education Week include parents?

2. Are there parts of your program for the week in which families could engage together?

3. If the homes are emphasized, will some members be embarrassed because of the attitude of their families?

4. Will you be making suggestions regarding home activities in which your members might lead their own families?

5. Are there families of your members whom you do not know? Because they do not attend your church? Because you have not visited their homes? How shall you develop their acquaintance?

Some churches include representative parents on the major planning committee for the observance of Religious Education Week. In this way the home is brought in at the very beginning.

Now if the family is, as many believe, the primary agency of Christian teaching and nurture, there are still further implications for the observance of Religious Education Week. These have to do with the activities of the home itself as an educational group.

A church will wish also to give guidance to family leaders that they may plan—each in his own home—family participation in the observance of Religious Education Week. The council meeting of the Thompkins family is an example of this home-centered planning. It is desirable certainly that church families like the Thompkins family shall think of themselves as an integral part of the total organization of religious education and that as such they shall plan activities for the home which will be appropriate to Religious Education Week.

#### What the family can do at home

It is obvious that some families will

wish to do more than others. Some, like the Thompkins' family, may already have a well organized plan for family worship, for training each member in the leadership of worship, and in arranging for home study of curriculum materials recommended by the church school. Such a family may decide to do something more. In the Thompkins' family, under the insistence of Bill's older sister, they decided to buy some phonograph records of great religious music and to listen to it as a family.

Other families may have to begin further back, perhaps starting grace at table or building a home worship center. In any case the family may talk over its function as a religious education unit and make a fresh beginning in its program of study, worship and action.

#### What the family can do in the community

Now Religious Education Week as it is planned by the Protestant churches is quite inclusive. It is not confined exclusively to meetings in the church building. There are community aspects of the observance. Groups of churches, ministerial associations and church councils join in city and state-wide emphases.

The Christian family, even as the Christian church, reaches out to the neighborhood and larger community. Many families in their planning for Religious Education Week will make provision for broader observance than just home-contained activities valuable as they may be. Any family of the church during Religious Education Week might assume initiative in one or more activities such as are included in this short list:

1. Organizing a club of subscribers to one of the fine family religious magazines.

2. Arranging an informal forum in their neighborhood on: "Our Children and Recreation."

3. Conferring with the public library regarding a display of religious books for children and the family.

4. Planning a project that the family can render as a community service. (One family saves money all year to provide a vacation in the country for an underprivileged child.)

5. Getting together a group of mothers, parents or families from the neighborhood for study, fellowship or

service. (One neighborhood has transformed several families through this fellowship therapy. Another has secured better movies.)

The Thompkins family decided that for its outreach it would save money to send CARE packages to a needy family abroad.

#### How the family can support the church observance

Families are keenly aware of their spiritual dependence upon the church. So all family planning for Religious Education Week will but supplement the broader plans of the church. There are many ways in which homes can support the observance in the parish. Among these are the following:

1. Securing from the church information about Religious Education Week and studying it in the home to discover possible ways of cooperation between home and church.

2. Making the home available for smaller church meetings planned in the neighborhood during the week.

3. Reviewing together the church responsibilities carried by members of the family and organizing accordingly the schedule of the home. This was the problem that the Thompkins family had found most pressing, as their individual and collective program of church, school and social activities had become quite complicated.

4. Giving a party in the home for some church group like a Sunday school class or the parents of a children's group of the church.

5. Spending an evening at home tracing on a world map the missionary outreach of one's denomination.

6. Considering together the literature supplied the home by the church and church school to see whether or not the family is making full use of it.

There is no limit to the resourcefulness of families when they begin to plan together enthusiastically. Christian character and Christian fellowship are the joint products of church and home. Both the congregation and the family provide innumerable situations in which growing persons learn the lessons vital to Christian faith. An observance like Religious Education Week, which stresses Christian education, involves then, both families and churches because they are partners in one common mission.

# And This Shall Be a Sign

## A Christmas Dramatization

by Marjorie Frantz Garhart\*

**I**N THIS DRAMATIZATION the Christmas story is interpreted by a present-day incident. It calls for three settings: a living room where the local church pastor and one of his women parishioners talk over the meaning of Christmas; a camp for Displaced Persons; and the Nativity scene as given in the New Testament. Directions herein assume only two stages, preferably one higher than the other. In churches where the arrangement makes it possible, three stages may be used. Properties are kept very simple and changes made in scenes during black-outs. This must be carefully rehearsed.

The names of the pastor and "Mrs. O" are not given, as the actual names of the persons taking the parts may be used. If the pastor is a better reader than "Mrs. O," he can read the story. A concealed desk light may be used for the reading. If necessary, a public address system, inconspicuously placed, could be used. It is important that everyone hear what is being said.

### Characters needed

#### For the Living Room Scene

Local church pastor

Mrs. O.: One of the church members, who uses her own name

#### In the D.P. Camp Scene

Camp Director

Maria

Josef

Children's choir

Adults with gifts

Two denominational representatives, with parcels of clothing

#### In the Nativity Scene

Mary

Joseph

Shepherds

Wise Men

### Scene I, Living Room

#### Setting:

Living room, one side of stage. Table, chairs, floor lamp, concealed desk light for reading; magazines on table.

(Lights in hall go down and spot comes on living room showing Mrs. O. greeting Pastor and bringing him into room.)

MRS. O.: I'm so glad you called, Mr. .... You certainly managed to come at an opportune moment. I've got a problem.

PASTOR: Children sick?

MRS. O.: No, nothing like that. It's just that, well—oh, I don't know how to explain it! This afternoon I was getting some things together for Christmas and I suddenly realized that Christmas doesn't

mean a thing to me this year. You know what I mean—every year we read the story over a dozen times or more. We sing the same old carols; we go through all the motions—but, as far as I'm concerned, it's just motions.

It isn't that I don't believe Christ was born two thousand years ago, but two thousand years is two thousand years. And frankly, I think we've worn it out. I think we just hang on to it for sentimental reasons, to tell the children. And yet—I guess it must—well, I just don't get it. That's all there is to it.

PASTOR: You aren't the first person to feel this way. I imagine most of us have at some time or other. By the way, have you seen the latest .....? (Name of any denominational publication familiar to audience can be used; this material was not gleaned from any printed matter.)

MRS. O.: Yes, I've seen it but I haven't read it yet. Why?

PASTOR: There's an article there I believe would help you. It's by the director of a Displaced Persons Camp in Germany, and he tells the story of a young Lithuanian couple who found their way to the camp. When I read it I couldn't help but feel this was a very modern Christmas story. Do you have your copy handy?

(Mrs. O. looks through the magazines on the table; finds the one mentioned and hands it to the pastor. He leafs through it and finds the article.)

PASTOR: Here it is. Will you read it aloud?

(Spot off the living room and blackout while CAMP DIRECTOR takes place at scene on left. Meanwhile the Choir sings one verse of "O Come, O Come Emmanuel.")

### Scene II D.P. Camp Office

*Setting: Office of D. P. Camp in Europe. Back drop or screen shows rough wall, with unfinished door. Properties: a manger at one side now covered with an army blanket to look like a chest or other piece of furniture; a rough table, with papers; folding chairs.*

(CAMP DIRECTOR enters and sits at table, working with papers. The action takes place in pantomime, following the story being read.)

MRS. O.: (reading article at left) I had been working late in my office that day—and was just about to close shop when two very weary and sad eyed young people came shyly around the corner, asking by the expression of their faces alone if they dared to enter.

(MARIA and JOSEF enter from back of church and walk slowly up the aisle.)

We should be used to it by now—so

many have come to us this way—with the memory of horror and destruction consuming their minds; starvation lapping up their strength; but always, always a persistent hope in their hearts.

I motioned for them to come in and got up to greet them. Somehow I could not help but believe that the very fact they were still alive was a miracle. It was hard to guess their ages—maybe forty, maybe fifty, maybe only twenty. Ten years of hunger and fear can hollow out the youth of a little child and leave him old.

They came in slowly—the girl seemed sick and about to faint. The trip was too much for her, I thought. We helped her to a chair. The boy went with me to the desk to register, for we must take the names of all who wander into camp even for a short time. Most of the records have been wiped out and we are helping to take a sort of census. I could not read the last name—it was Lithuanian—but their Christian names were Josef and Maria.

As he filled in the necessary blanks, I watched his hand—shaking with fatigue and excitement. He came to the question, written in his own language, Where would you like to go? He turned to look at his wife—then with a confident stroke—America. He looked up, waiting for me to answer. I could only shake my head.

But the question of where he was to go in the future was not nearly so pressing as where he could go now. The camp was already overcrowded—every available space taken. People kept coming in but there were so few opportunities for them to leave and start anew. I looked through my papers, searching desperately for some record that would mean at least a bed was available. But there was none. I am sure they sensed it—the young man put his arm around his wife and spoke quietly to her in their own language. Somehow I knew he was assuring her that everything was going to be all right and they would soon have a place to stay.

And then it came to me—the tool shed at the end of the barn! There wasn't too much in it—and they could fix some straw and rags until mattresses could be found. It was better than nothing at all. It was shelter. It was a refuge. To them it would be home.

(The three go off-stage. Brief blackout. Quiet, incidental music is played while this setting is changed to tool shed scene as described below. Spot shifts to Living Room Scene.)

### Scene III—Living Room

PASTOR: Does that sound like anything you ever heard before?

MRS. O.: You mean like another young couple named Mary and Joseph, who were looking for a place to stay?

PASTOR: Tired and sick, and away from home. And registering for a kind of a census.

MRS. O.: I just never think of Mary and Joseph as being real people. But now, it's beginning to sound almost as if—

PASTOR: Could I borrow your New Testament? Let's look at the Christmas story and see how it compares with the rest of

\*Johnstown, Pennsylvania.

the article. (*Reaches for New Testament on table and opens to Luke 2.*)

(*The organ plays "O Come, O Come Emmanuel" down and under through Scripture.*)

PASTOR: (Reads Luke 2:1-5)

(*Spot shifts to MARY and JOSEPH, entering from side or back of church, MARY leaning on JOSEPH. They move across stage and off.*)

(*Organ swells up and out.*)

#### Scene IV. Tool Shed

*Setting:* The office has been slightly changed to indicate the part of the barn set aside for the young people. Instead of papers there are tools on the table. A small picture of Jesus, easily recognizable, is tacked on the wall.

(*Spot on MARIA, holding child, JOSEF standing beside her.*)

Mrs. O. (reading): Shortly before Christmas I was called out of my camp on an unexpected trip. I hated to go, for we knew that Josef and Maria were waiting for a child to be born and I wanted to be there for the occasion. But there was no other way. I had to leave. Everyone had grown to love the young couple and I knew there would be many to care for them.

While I was gone their son was born. It happened on Christmas eve, making the holy day a truly blessed one for the whole camp. It has been our custom at the camp to have the children carol Christmas eve and morning, heralding the birth of our Saviour. And so it was that they came through the camp singing.

CHILDREN'S CHOIR: enters church singing "Joy to the World," and coming forward to stage. Adults enter stage with gifts as mentioned below.

MRS. O.: The word soon spread that Josef and Maria's child had come—and soon their neighbors were crowding into the little tool shed, bringing their precious gifts. They had searched through their meager possessions for such little things as a cake of soap—a piece of toweling—some warm blankets. These were truly wonderful gifts, given in love.

When the children reached the tool shed they soon sensed that something special was going on. And peering in, they discovered to their amazement and delight—a new little baby.

(CHILDREN'S CHOIR gathers around tool shed and sings "Away in a Manger." Adults inside tool shed hum with them. Both choirs leave, humming.)

#### Scene V Nativity Scene

(Blackout while scene is shifted. Blanket is removed from manger and stool put behind it; table, chair, and picture are removed. MARY, JOSEPH, and SHEPHERDS take places.

(CHOIR sings, while scene is being shifted, "In David's Royal City." Then organ transposes to "While Shepherds Watched Their Flocks" and plays softly as the Scripture is being read.)

PASTOR: (reads Luke 2:8-17)

(*Spot on the Nativity scene. Story is*



*The neighbors brought gifts and the children sang carols as they looked at the new little baby.*

pantomimed as the PASTOR reads. When he comes to verse 14, "Glory to God in the Highest," this may be sung by the Choir instead of being read. As the PASTOR completes the reading of verse 17, the organ swells on "While Shepherds Watched" and out.)

#### Scene VI Living Room

(*Spot shifts to Living Room*)

Mrs. O.: Then the shepherds were simple neighbor folk too—just like these, weren't they?

PASTOR: That's right. They were the first to come. And in this case, the angels were children—singing carols. Sometimes we think we must look for the spectacular to hear the message of God—when, if we only knew it, we could hear him speak through our own children.

MRS. O.: The whole thing is starting to mean something now. I mean—the characters in the Christmas story are beginning to take shape—but I'm just not sure that I understand it altogether.

PASTOR: Let's finish the article, shall we?

MRS. O. (reading): When I finally returned to the camp I was told of the wonderful Christmas eve and how everyone could not help but feel that God had been very close to them that night. Somehow the birth of this little child and the warm friendliness and selflessness of the neighbors had given the whole camp a new sense of hope and courage. I was very anxious to visit Josef and Maria myself and share their great joy with them. Just as I was about to leave the office two welcome visitors arrived—our denominational representatives with a new load of clothing and gifts from America. After we had completed some of the necessary business I asked them to go with me to visit the young parents. We sorted through some of the parcels until we found a few that had been marked 'Infants Supplies.'

#### Scene VII Tool Shed

*Setting:* Tool shed room, as above.

(*Spotlight on MARIA, who is holding baby, and JOSEF, who is whittling. The CAMP DIRECTOR and the Two Men from America enter, carrying bundles. Pantomime follows story.*)

We found our way to the tiny home—a luxury in that at least no one else was sharing the space with them. Maria was holding the baby and Josef was whittling a cradle from scraps of wood. I introduced our friends, and we gave them the gifts from America. They seemed puzzled. They could not understand—why should these strange men from a far away country be giving them gifts? I pointed to a small picture of Christ on their wall. Because of Him. They love him and they know that to love him they must serve him through serving their needy brethren. They love you—because they love Him.

We went back to the office, leaving Maria and Josef to ponder over the mystery of Christ's love.

(*Blackout as scene is changed again to Nativity Scene.*)

CHOIR sings "The Kings of the East Are Riding."

(*The organ then transposes to "We Three Kings of Orient Are" and plays softly during Scripture reading and following scene.*)

#### Scene VIII Nativity Scene

*Setting:* Nativity scene, showing MARY, JOSEPH and CHILD.

(*As the Pastor comes to verse 10, "They entered the house," the WISE MEN enter and present gifts.*)

PASTOR: (Reads Matthew 2:1-12)

#### Scene IX Living Room

(*Spot on Pastor and Mrs. O.*)

(Continued on page 28)

# Worship Resources

OCTOBER

## Primary Department

by Marion G. Young\*

THEME FOR OCTOBER: *Praise God for the Church*

### For the Leader

This series of worship services is planned to help primary boys and girls praise God for his love and care as manifested through the experiences they will be having at church school during the year.

In worshiping with children it is important to remember that familiar material makes possible a happy and meaningful experience. Therefore a leader should guard against the use of too much material, and also against the use of hymns which have not been presented and studied before the service itself. It is well to plan some time for preparation for worship. A large song chart placed in front of the group makes it easier for the children to learn the words of hymns and also makes it possible to use songs and hymns without memorizing all the words.

A place set apart for worship or a simple worship center arranged before the service will greatly help in guiding children's thoughts. Suggestions will be given with this material.

Every primary leader who truly desires to raise to a worship level the thoughts and experiences of boys and girls should study *As Children Worship* by Jeanette E. Perkins (Pilgrim Press). This book is in many libraries. It will be referred to from time to time in these services.

Every leader should have *Hymns for Primary Worship* (Westminster or Judson Press). All hymns used in these services will be found in this book unless otherwise stated. Also, it is the source of many of the poems, prayers, and instrumental selections suggested. With this one book, the services may, if desired, be used exactly as printed. However, each month there will be additional material suggested for those leaders who wish to enrich or lengthen their programs.

### Enrichment Materials

From *Hymns for Primary Worship* (Westminster or Judson Press)

Section about "Church"

From *As Children Worship*, by Jeanette E. Perkins (Pilgrim Press)

"Prayer of Thanks for the Church," 81  
"The Norfolk Chimes," 85

"Parsifal Quarters," 86

"Verses Inviting Silence," 47-49

From *Learning about Our Church*, by Ellen E. Fraser (Bethany Press)

"Poems and Prayers," 32-33  
"The Church Bells" (a song), 34

\*Yonkers, New York

<sup>1</sup>*Hymns for Primary Worship*, Westminster or Judson Press.

- "The Tent Church" (a story), 43
- "How Brian Learned to Sing Praises" (a story), 45
- "The Trip to the Temple" (a story based on Psalm 100), 49
- "A Letter to a Church" (a story), 57
- From *Jesus and His Friends*, by Nan Heflin (Judson Press)
- "A Friendly Boy on a Journey" (a story), 87
- "The Pilgrim's Chorus" (music appreciation story) 136
- "Memorizing a Passage of Scripture—Psalm 100," 149
- "Making a Melody" (Psalm 100), 159
- "Make a Joyful Noise" (a song), 171

*The Little White Church*, Imogene McPherson, Westminster Press, 65c.

This contains stories meant for preschool children, but primaries will enjoy having the book on their reading table, and will listen with delight to several of the stories.

*Our Church, for the Worship of God*, Ethel L. Smith, 50c. This book on the primary reading table will add much to the children's understanding of what the church stands for.

### October 1

THEME: *Our Church Building*

WORSHIP CENTER: Have, if possible, a model or a picture of the local church. Otherwise, use pictures of beautiful churches. The center might be arranged formally with cloth, candles, Bible to suggest the church altar.

PRELUDE: "We Love Our Church, O God," 107<sup>1</sup> (This familiar church tune may be played an octave higher to sound like chimes.)

CALL TO WORSHIP: Psalm 122:1

RESPONSE: "I Was Glad When They Said unto Me," 155

LEADER: The church is often spoken of as the "house of the Lord" because it is a special place where we come to think about God and to worship him. It is easy to feel that God is near when we are in our church. Let us listen to a poem written by someone who was glad to "go into the house of the Lord."

POEM: "When in the Quiet Church I Sit," 98<sup>2</sup>

PRAYER: O God, we are glad to come to our church. We are glad for all the beautiful things which help us feel near to you. Amen.

SONG: "We Love Our Church, O God," 107

BIBLE STORY: Retell the story found in Exodus 35. Do this with the Bible open, reading to the children such verses as they can appreciate. Verses 4-8, 21, 22, 25, 29 are suggested. (Or, use the story, "A Tent Church," suggested in Enrichment Material above.)

LEADER: Let us bring our gifts with willing hearts. (Take offering)

OFFERING SONG: "An Offering Sentence," 168

TALK: Give briefly some interesting facts about how the local church was built.

SONG: "Our Dear Church," 104

PRAYER: Dear God, we are glad for people who with willing hearts have been building places of worship through the years. We praise thee for the Bible story of the men and women and girls and boys of long ago who helped make a tent church. We thank thee for the people who thought and worked to build our own church. Help us to give and to work with willing hearts so that our church may be kept lovely, and so that all boys and girls everywhere may have beautiful church buildings in which to worship thee. Amen.

### October 8

THEME: *Our Church Fellowship*

WORSHIP CENTER: Have pictures of church groups at work and worship. These may be clipped from periodicals or they may be snapshots of people in the local church.

PRELUDE: "Chiming Church Bells," 105

CALL TO WORSHIP: Psalm 118:24

PRAYER: Dear God, we praise thee for this Sunday morning and for our church to which we come to worship thee. Help us to have glad and willing hearts all this day and every day. Amen.

SONG: "We Love Our Church, O God," 107

LEADER: We have been talking about our church as a building, but most of us know that it is much, much more than that. When we say, "The church is sending Bibles to Japan," or "The church is planning for its Thanksgiving program," we are not talking about the building, are we? What do we mean? (Draw from the children their ideas, developing from them the thought of the church as a group of people.)

POEM: "This is Our Church," 109<sup>3</sup>

SONG: "Our Dear Church," 104

TALK: "A Fellowship of Jesus' Friends"

Long ago when Jesus walked on earth, he had some special friends. These men helped him with his work. They traveled with him. They listened to his stories. They asked him questions. They learned from Jesus every day.

When it was time for Jesus to leave the earth, he left his work to his friends. He told them he was going away. He told them that they must go on teaching and helping people just as he had done. He promised, "and lo, I am with you always, even unto the end of the world."

Now these special friends were just ordinary people like us, but because they had learned from Jesus, and because they believed that he was always with them, they were able to do wonderful things.

They made new friends for Jesus. Then with the new friends they went about teaching and working until they gathered together more and more new friends for Jesus.

All these friends of Jesus grouped themselves into a working and worshiping fellowship which they called the church. As time went on, more and more people heard about Jesus and wanted to help carry on his work, so day by day members were added to the church.

That was Jesus' plan. Beginning with the small fellowship he started when he called his disciples, the church has grown until now the friends of Jesus spread round the earth. Everywhere there are people who love Jesus and want to carry on his work. They join with others in the church of Jesus Christ. That was Jesus' plan. We are part of it.

**DISCUSSION:** Give an opportunity for children's reactions and comments.

**CLOSING PRAYER:** Gather up the thoughts expressed in the discussion period.

## October 15

**THEME:** *Learning in Our Church*

**WORSHIP CENTER:** Have Bible in central place this week. Have pictures of familiar Bible stories and pictures of children engaged in study activities.

**PRELUDE:** "Chiming Church Bells," 105<sup>1</sup>  
(Or, part of "The Pilgrim's Chorus," by Wagner)

**CALL TO WORSHIP:** Psalm 100:4, 5

**RESPONSE:** "Enter into His Gates with Thanksgiving," 154

**LEADER:** We have just sung some words from one of the old songs in our Bible. In Jesus' day these songs were used over and over in worship. Right in the middle of our Bibles is the old hymn book. Let us see if we can find this Psalm 100 and read or say it together. (Find place in department Bible and have assistants give help to individual children in finding it in their own Bibles.)

**BIBLE READING:** Psalm 100. (This may be done in unison with younger children joining in on the verses they already know.)

**PRAYER:** Our Father, we thank thee for our Bibles. We are glad that we can learn some of the beautiful words found in it. We are glad for all the wonderful stories it contains. We praise thee especially for the stories of Jesus. Amen.

**SONG:** "Tell Me the Stories of Jesus," 82

**REVIEW:** Using large pictures, help the children to recall some of the Bible stories of people learning to know God, and of people learning from Jesus.

**SONG:** "For Stories Fine and True," 115

## October 22

**THEME:** *Working in Our Church*

**WORSHIP CENTER:** Use pictures of church workers, such as minister, organist, choir, and some children helping in the church. A poster, "Workers in Our Church," might be made.

**PRELUDE:** "Our Church Helps Us to Worship God," 106<sup>1</sup>

**CALL TO WORSHIP:** Psalm 100

**RESPONSE:** "Enter into His Gates with

Thanksgiving," 154

**PRAYER:** Dear God, we are glad to come to the church. Help us to always come with thankful and willing hearts. Amen.

**SONG:** "We Love Our Church, O God," 107

**LEADER:** We have been learning that the church is a fellowship of people trying to carry on Jesus' work. There is a verse in our Bible about working with God as Jesus did. I will read it to you and then we will talk about how we can work with God in our own church.

**BIBLE VERSE:** I Corinthians 3:9a

**DISCUSSION:** Lead the children to list the workers in their church and what each one does. Help them to think about what boys and girls can do. This might lead to a resolve to take on one particular job.

**POEM:** "Nobody is Too Young," 108

**SONG:** "Our Church Helps Us to Worship God," 106

**LITANY:** (This is original with a group of children. The response may be said or sung. Music for it will be found in *As Children Worship*, page 93.)

For Jesus' plan to carry on his work,  
*We thank thee, God.*

For his followers who started the Christian church,  
*We thank thee, God.*

For all the workers in our church,  
*We thank thee, God.*

For our minister, our teachers, our sexton,  
*We thank thee, God.*

For our organist and our choir,  
*We thank thee, God.*

For work that children can do, too,  
*We thank thee, God.*

For Jesus who is always with us helping us,

*We thank thee, God.*  
Amen.

## October 29

**THEME:** *Worshiping in Our Church*

**WORSHIP CENTER:** Arrange the center more formally this week, with Bible, candles, and cloth. Have just one picture of a group at worship, preferably singing.

**PRELUDE:** "Chiming Church Bells," 105<sup>1</sup>

**CALL TO WORSHIP:** Psalm 122:1

**RESPONSE:** "I Was Glad when They Said unto Me," 155

**SONG:** "Our Church Helps Us to Worship God," 106

**LEADER:** We have been listening to music and singing songs which help us to worship God. We have learned an old song from the Bible hymn book. Let us find it and read it or say it together.

**BIBLE READING:** Psalm 100

**SONG:** "Enter into His Gates with Thanksgiving," 154

**LEADER:** There are many beautiful songs in our Bible. They have always helped people to worship God. I am going to read parts of another Psalm to you. Notice the response in it, and think how we could use it as a litany of worship.

**BIBLE READING:** Psalm 136:1-9, 25, 26  
(The rendering in the American Standard Version of the Bible is to be preferred.)

**LITANY:** Reread the verses, pausing to give the children opportunity to say with you the last part of each verse, which is the same throughout.

**SONG:** "We Love Our Church, O God," 107

## Junior Department

by Mazelle Wildes Thomas\*

**THEME FOR OCTOBER:** "Joyful, Joyful, We Adore Thee"

### For the Leader

October's "bright, blue weather," her bounteous harvests, "flaming" woodlands, and warm days of "Indian Summer," make each of us aware of God's goodness to us, his concern for us and his powers of creativity. Ours is a magnificent world; our hearts sing out in praise and adoration. And likewise are the hearts and minds of junior boys and girls overflowing with joy and gratitude. Their feelings are the same but their means of expression are limited. Therefore ours is the privilege and the opportunity to guide them into experiences where they can give expression to what they are feeling. And as they express them-

selves they may be led into moments of true worship.

World Communion Sunday, World Order Day, and Reformation Sunday are significant Sundays on the churches' October calendar. The worship resources for the junior department have been planned with these emphases in mind.

An "October Wonder Table" will help stimulate the children to an awareness of the beauty filled month, and may become a beauty center of unusual interest. You will want to contribute your October "treasures" too.

The worship centers may be arranged by the children under your guidance. The season's leaves, fruits, flowers and vegetables may be used with the open Bible and lighted candles.

Hymns are selected from *Hymns for Junior Worship* (Westminster or Judson Press), but many will be found in other hymnals as well.

There are suggestions for pupil participation. This can be effective only when those participating have had ample time for preparation.

\*Writer; Director of Christian Education, Grace Congregational Church, Framingham, Massachusetts.

## October 1

THEME: "All Thy Works with Joy Surround Thee"

WORSHIP CENTER: The open Bible, a bowl of goldenrod, dahlias, asters or other Autumn flowers, and lighted yellow candles.

QUIET MUSIC: "This Is My Father's World"

CALL TO WORSHIP: Habakkuk 2:20<sup>2</sup>

PRAYER: "Be still and know that I am God," sang the Psalmist of old. We would be still, O God, as we bow before thee, thanking thee for the glorious October beauty that surrounds us. Thou has made our world a beautiful place in which to live. Help us to be ever grateful for it and worthy of it. Amen.

LEADER: The theme for our services of worship for October is "Joyful, Joyful, We Adore Thee." Some of you will recognize those words as the name of a great and familiar hymn. It is a hymn that is particularly suited to this time of year when the world is so resplendent in new and brilliant beauty. While the pianist plays the music of the hymn I am going to read it to you.

HYMN: "Joyful, Joyful, We Adore Thee"  
(Read expressively by the leader or other adult capable of reading meaningfully.)

LEADER: The words of this beautiful hymn were written by the well known author, Henry van Dyke, in 1907. The music was composed by Ludwig von Beethoven in 1824. The work of two great artists has made this one of the great hymns of the Christian church. It is to be our theme song for the month of October. We hope you will want to learn the words of every verse. We will sing the first two verses this morning. Let us sing them with spirit for this hymn is known as the "Hymn to Joy."

HYMN: "Joyful, Joyful, We Adore Thee"  
(Stanzas 1 and 2)

LEADER: How helpful it is to be able to sing beautiful hymns, and to read beautiful poetry when we want to make known what we are feeling within! No one can begin too early to fill his mind with the beautiful thoughts written and spoken by the great men and women down through the ages. There are some unusually lovely verses in the book of Job in the Old Testament as well as in the Psalms. Two of the fifth-grade boys will read selections from these books of the Bible now.

SCRIPTURE READING: "The Wondrous Works of God"

First Reader: Job 37:14-16

Second Reader: Psalm 118:23

First Reader: Job 37:9-12

Second Reader: Psalm 118:23

LEADER:

In keeping with the theme for the month as well as the theme for each Sunday we are going to have an *October Wonder Table* in our room. Every Sunday we

will bring to that table something that seems to us especially wonderful. It may be a brilliantly colored autumn leaf; it may be an armful of golden rod, a rosy red apple from the orchard, a beautifully marked gourd, a pumpkin, squash, a chrysanthemum or cocoon, a sheaf of grain or feather of a bird. Whether we live in a city or a town in the village or the country, we shall all be able to find some thing for the October Wonder Table. At our work and at our play, while running errands or going to and from school we shall be able to find wonderful surprises to share with each other. Let us keep our eyes wide open all week that we might make new discoveries about October and God's wondrous world.

HYMN: "This is My Father's World"

OFFERING SERVICE:

Leader: God has shared so richly with us now share with him.

Offering Received by Two Juniors

Offering Response: "All That We Have is Thine"

CLOSING HYMN: "For the Beauty of the Earth"

## October 8

THEME: "Thou Art Giving and Forgiveing"

WORSHIP CENTER: An arrangement similar to that suggested for the previous Sunday. You may also want to use a picture of the prodigal son on your worship table.

PRELUDER: "Maker of the Planets"

CALL TO WORSHIP: "The Lord is in His holy temple"

PRAYER: It is good to be still, O God, and think of thee and of thy great goodness unto us. During these moments of silence help us to think on the blessings of the past week. (Pause for a few moments of silent prayer.) Help us during the new week ahead to live better lives for having been with thee. Amen.

THEME HYMN: "Joyful, Joyful, We Adore Thee" (Stanzas 1, 2, and 3)

LEADER: You sing our October theme song with beautiful feeling and fine spirit. You will always be grateful for having learned this great hymn. While remaining seated, let us sing the third verse again, for the theme of today's service is, "Thou art giving and forgiving."

HYMN: "Joyful, Joyful, We Adore Thee"  
(Third verse only)

LEADER:

Long years ago when Jesus was here among men, he spoke often to his disciples and other followers about the nature of God. His relationship with God was like that of a son to a father and he wanted more than any thing else in the world to have his followers come to feel toward God as he did. Many times he told stories which were called parables to illustrate the point he was making. One of these parables was told to help his followers understand that God is a forgiving God. This parable is called "The Parable of the Prodigal Son." \_\_\_\_\_ is going to read it to us. It is found in the New Testament in the book of Luke.

NEW TESTAMENT STORY: "The Parable of the Prodigal Son" Luke 15:11-32  
(Read by a sixth grade pupil)

GUIDED CONVERSATION: (Questions you may ask to stimulate thinking about the story) What part do you like most in the story? Why? Why do you think the son went away? Do you think he expected to be welcomed back by his father as he was? Why? Why do you think the elder son acted as he did? How would you have felt under the same circumstances? What kind of a father was the man with two sons?

LEADER:

Surely on the day when Jesus told this story to his disciples they must have come to a better understanding of God as a heavenly Father who is willing and eager to forgive as he is to give the good gifts of life. They knew well how richly he had blessed them, for their land of Palestine was a wondrous land of flower-filled fields, fertile valleys, and flowing hills. And so it must have been as easy for them to think of God as a giving God even as it is easy for us to so think of him, for our land too is wondrously beautiful.

PRAYER: Thou art giving and forgiving, O God. This, we too have learned as did Jesus' disciples of old. Help us to so live by this truth that others may be led to thy way of living by our example. Amen.

HYMN: "Maker of the Planets"

OFFERING SERVICE:

(As for October 1)

POSTLUDE: "For the Beauty of the Earth"

## October 15

THEME: "Father Love is Reigning o'er Us"

WORSHIP CENTER: An open Bible, a bowl or basket of Autumn fruits and vegetables and lighted yellow candles.

PRELUDER: "O Worship the King"

CALL TO WORSHIP: (Sung by group of juniors) "The Lord is in His holy temple"

PRAYER: Be with us in this moment of silence, O God; turn our hearts and minds to thee. Amen

THEME HYMN: "Joyful, Joyful, We Adore Thee" (All stanzas)

LEADER:

"Father love is reigning o'er us" is the theme for our thinking today. That God's love is over and about us at all times is a common thought to all of us, I know—so common that oftentimes we find ourselves taking his ever present love for us granted. It is a healthy exercise for all of us to stop for a few moments now and then to think of the countless experiences in our lives that indicate God's love for us. While the pianist plays the music of our theme hymn through once more, let us think of some of the ways God has shown his love for us.

MUSIC OF HYMN: "Joyful, Joyful We Adore Thee"

GUIDED CONVERSATION:

(The leader or one of the teachers or pupils may be asked to write on the black board the list of things named by the children. Some of the expressions of love named by the children might be as follows:

Our beautiful world, trees, lakes, rivers, seas, clouds, flowers, green grass and mountains.

The orderly plan of the universe, com-

<sup>1</sup>Hymns for Junior Worship and other hymnals  
<sup>2</sup>Set to music in Hymns for Junior Worship, No. 126

ing and going of seasons, the sun, the dark, the rain and the wind.

The plan of parenthood or families resulting in the loving care of fathers, mothers, brothers and sisters.

The gift of natural foods, grain, vegetables, fruits, berries, fish and animal life.

God's plan and pattern for happy living made known to us by Jesus.

The leader may expect to group the children's list of "expressions" in some such manner as indicated above. She should encourage and stimulate conversation and discussion that will lead the children to new thoughts and evaluations of God's goodness to us).

**PRAYER:** Thou art a good and loving Heavenly Father, O God. We thank thee, now, for thy great love made known to us in countless ways. We thank thee especially for thy son Jesus who gave his life that we might know more about thee and thy love for us. Amen.

**HYMN:** "O Worship the King"

**OFFERING SERVICE:**  
(As for October 1)

**POSTLUDE:** "Let All the World in Every Corner Sing"

## October 22

**THEME:** "Brother Love Binds Man to Man"

**WORSHIP CENTER:** The open Bible, a globe and lighted white candles.

**PRELUDE:** "Long Ago the Friends of Jesus"

**CALL TO WORSHIP:** (Same as on previous Sundays)

**LEADER:** We would be silent, O God, here in this quiet place, that we might better feel thy presence among us.

**MOMENTARY SILENCE**

**PRAYER:** (To be read by a junior) "The World, Dear Lord, Is Very Large," No. 99 in *Hymns for Junior Worship*

**LEADER:** The theme of our service of worship today is, "Brother love binds man to man." [Four juniors] are going to sing a hymn for us now that is particularly suitable for today's theme. It is an Austrian hymn, the music of which was composed in 1797 by the great composer Franz Joseph Haydn.

**HYMN:** "Long Ago the Friends of Jesus"  
(sung by a group of four juniors)

**LEADER:** How exciting it is to know that friends of Jesus the world around are bound together in a common love for him and for each other! We are going to hear about some of Jesus' friends today and the special work they are doing in helping to make brothers of all men.

**FIRST REPORTER:** "Kagawa, Friend of Jesus"

The friend of Jesus about whom I am going to tell you is a Japanese man named Toyohiko Kagawa. Many of you have heard about this great Christian leader and some of you may have even seen and heard him, for he is in this country now, speaking in many places. Mr. Kagawa is among the best known of all Christian leaders. His life is largely given to bringing men of other nations to a better understanding of each other. Before World War II he and Christian leaders in China

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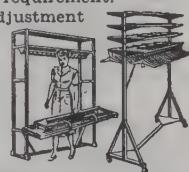
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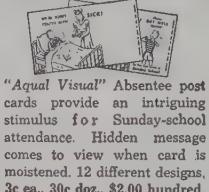
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OFFERING SERVICE: (As for October 1)

CLOSING PRAYER: Dear God, we thank thee for the goodness, love and beauty in our world. We thank thee for the great Christian leaders who are bringing men together as friends of Jesus, brothers of all mankind and true sons of thine. Help us to share in this great work. Amen

## October 29

THEME: "Ever Singing March We Onward . . ."

WORSHIP CENTER: The open Bible, a graceful branch of colored leaves, two lighted candles.

QUIET MUSIC: "For the Beauty of the Earth"

CALL TO WORSHIP: (Same as on previous Sundays)

PRAYER: We would keep silence before thee, O God, that we might hear thee speak to us. (Brief period of silence) The earth speaks silently but forcefully of your great creative powers. Help us to be grateful. Help us to help others to see and feel thy presence and power as we have learned to do this glorious month of October. Amen

HYMN: "For the Beauty of the Earth"

LEADER: "Marching, Singing"

Our theme for today is, "Ever Singing, March We Onward." It is a thrilling theme just to think about. "Ever singing, march we onward." How much more exciting it is to march onward, to go forward, singing as we go. Since the day of the very earliest Christians, singing has been an important part of their living. We read how the early Christians sang as they travelled from one land to another, even though they were travelling because they were being driven from their home land. They sang while they were being persecuted by those who would like to see them and their religion killed. They sang in prison; they sang as they worked; they sang as they suffered. And all the time they were going forward, for with each triumphant song they made the Christian faith stronger in their lives as well as in the lives of those around them.

One of the things junior boys and girls can do as they carry forward the Christian religion is to sing as they go. Singing means gladness, and gladness brings happiness and happiness is what every man, woman and child in this world is seeking, and Jesus wanted every one to live happily. We have some very beautiful hymns that sing of this theme. We are going to spend the rest of the time for our worship service in singing some of these hymns. Mr. \_\_\_\_\_ of the church choir is going to lead our singing and [four juniors] are going to be our quartette to help him.

(This hymn sing should be conducted in a worshipful manner and will be more effective if a capable adult is prepared to lead the singing from his place near the pianist and not in front of the children and center of worship.)

HYMNS: "The Ships Glide in at the Harbor's Mouth," "With Happy Voices Ringing," "When Morning Gilds the Skies," "Let All the World in Every Corner Sing"

OFFERING SERVICE: (As for October 1)

HYMN: "Joyful, Joyful, We Adore Thee"

POSTLUDE: "This Is My Father's World"

# Junior High Department

by Nelle Morton\*

THEME FOR OCTOBER: *Listening to God Speak*

## For the Department Leader

That worship can take place around a theme is open to serious question. One does not worship about God, but worships God. Worship, then, is not an intellectual exercise, choosing a topic and finding suitable material. Worship is an experience which has to do with the will, the emotions, and the attitudes. The Psalmist did not choose the theme "Repentance" and build the ideas in Psalm 51 around it. The Psalmist cried out to God from the depth of his own need and disorder. It is believed by many that concerned leaders of intermediates are leading their young people into vital worship experiences not by putting on programs but by: (a) reminding themselves that worship first of all is centering on God, (b) by discovering those experiences in their lives where God impinges most immediately, and (c) by lifting these to a conscious worship level.

The following programs are suggestive only of beginning plans for such worship experiences. The "Leader" may often be one of the junior highs.

## October 1

THEME: *God Speaks to Us Through His Church*

World Communion Sunday gives occasion to sense the universal, the ecumenical, the "beyondness" of the Christian Church. If possible have this service in the church sanctuary, planning it with the minister and a committee of junior highs.

PRELUDE: *Nicaea* (tune to "Holy, Holy, Holy")

MINISTER OR LEADER: God is in this place. Let us be still in our minds and know that he is God.

RESPONSE: "Holy, Holy, Holy" (1st and 4th stanzas)

LEADER: "What Is the Church?"

God speaks to us in many ways, but especially through the Bible. God speaks to us in many places, but especially through his Church. Many people listening to God and trying to do his will together can often hear him better than one person listening alone.

Will you think with me for a few moments about the church? (If the group is small answers may be given aloud. If large, time must be given between each question for silent formulation of answers.)

Whose church is this:

- mine (ministers)?
- the deacons (elders, stewards or board)?
- the members who belong?
- the people who attend? (What about \_\_\_\_\_ who is too old to attend? Or \_\_\_\_\_ who is too ill?)

— Is it also yours?

Will you listen to the reading of this

plaque from our vestibule? (If there is no cornerstone or date plaque in your church, discover the date of building and as much about the building as possible. Such an inscription might read:

Methodist Church of Gatesville  
Built by its founders and members.  
Dedicated to the worship of God  
This day of our Lord 1889.)

Does the church belong to those who helped to build it, to make it what it is that you may have a place to worship God today, more than fifty years later?

Does the church belong to the future? You will grow up in a few years. Some of you will have homes of your own and may live in this community. Does this church belong to people who are not yet born?

### RESPONSIVE AFFIRMATION AND PRAISE:

Leader: The Church belongs partly to all who have ever been a part of her, who are here now or who are yet to come. The first hymn we sang this morning was written in England. The church's textbook was written in Greek and Hebrew and was translated into German long before we had it in English. Around the world this day of World Communion Sunday there are 1,118 languages in which some part of the Bible is translated.<sup>1</sup> Great music of the church is not bound by color, national or language lines. The church, then, is bigger than this building. This is only one expression of the world-wide Church of Christ.

Response: Praise God! (First two notes and words of Doxology)

Leader: The church fellowship is larger than the number of members living today with their names on the church roll. The church fellowship is composed of all in times past who have loved God and all in the future who will follow him.

Response: Praise God!

Leader: The church belongs to God and not only to its members.

Response: Praise God!

Leader: The church has members of all colors and all nationalities. Church buildings are in all styles according to the custom of people; some with spires, some with flat-topped roofs and some whose roofs have turned up corners. Some are made of brick, stone, stucco and wood. Some have high carved altars, outdoor altars, and some have no altars at all. Many are in the form of large cathedrals. Many tiny white churches dot the country side. Some churches are log cabins in the mountains. But all are built in the form most natural to the people who worship in them.

Jesus Christ is head of the church all around the world, in times past and in times yet to come.

Response: "Doxology"

### PRAYER:

Leader: Let us thank God for his church.

(Silence)

Let us ask God to prepare our minds and spirits to listen to him speak to us in his church, remembering this is only a tiny part of a church which is world-wide and time-wide.

(Silence)

<sup>1</sup>According to recent communication from The American Bible Society.

Let us ask God to help us to do our part to make the church we attend more what the church ought to be, with Christ as its head and with Christlikeness in all its work.

(Silence)

*Quiet Music to Close Prayer: St. Peter*  
(tune to "In Christ There is No East or West")

Leader: In Christ . . . (pause where there are omitted words) one great fellowship of love throughout the whole wide earth. . . . In him shall true hearts everywhere their high communion find . . . Join hands, then brothers of the faith . . . All Christly souls are one in him throughout the whole wide earth.

HYMN IN UNISON: "In Christ There is no East or West" (all stanzas)

## October 8

THEME: *God Speaks to Us Through the Bible*

An open Bible on a table would help create atmosphere and could be used also for reading during the service.

PRELUDE: *Munich* (tune for "O Word of God Incarnate") from *Meiningen Gesang Buch*

LEADER: (lifting the Bible from the table):

O Word of God Incarnate,  
O Wisdom from on high,  
O Truth unchanged, unchanging,  
O Light of our dark sky!

RESPONSE: "Be still and know that I am God"

HYMN IN UNISON: "O Word of God Incarnate" (1st stanza only)

LEADER: "God Speaks Through the Bible"

God has spoken and continues to speak to us in many ways. One of the most important is through the Bible. Therefore, the most holy time in a church service is not during the singing, or the preaching or even during the prayer, but during the reading of the Scripture. For it is then that we can listen through the Bible to what God has to say to us.

Now the word Bible really means a library. The Bible, then, is a library of books on God written over many, many generations—from the time of Abraham and Isaac, to Amos and Isaiah. From the time of Jesus and Peter and John, to Paul and Timothy. Over hundreds of years God spoke again and again to people, and acted again and again in their behalf. He continues to speak and act. Now you see that the Bible is not a book about the formation of the world, or how flowers grow, or even a few rules on the way people should act. It is first of all a book about God and his dealings with human beings.

Let us sing our prayer, asking that God will help us learn to listen to him speak to us.

HYMN IN UNISON: "Break Thou the Bread of Life" (1st and 2nd stanzas)

### SCRIPTURE:

I am the Lord your God.

I am because I am.

I will take you to me for a people

And I will be to you a God;

And you shall know that I am the Lord your God

Who takes care of you,

Who gives you shelter and food,

Who demands obedience from you.

Hear these words:

You shall love the Lord your God

With all your heart,  
With all your soul,  
With all your might,  
And with all your mind;  
And you shall love your neighbor as  
yourself.  
Do justly,  
Love kindness,  
And walk humbly before me.<sup>2</sup>

LEADER (*Closing the Bible and placing it on the table*): We have heard God speak

<sup>2</sup>Paraphrase by interdemidates from Exodus 6:2,7,8; 3:14; Deuteronomy 6:4; Matthew 22:37, 39 and Micah 6:8.

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to us through this book. Let us think what these words may mean as we work and as we play, when we are with our family and friends, and when we are alone.

### PRAYER:

*Quiet music during silent prayer: Hymn tune, Bread of Life.*

Leader: If you would pray with me, respond with "Father, we thank thee." That you are our God,

*Response: Father, we thank thee.*

For this book and these commands to us this day,

*Father, we thank thee.*

That you speak to us at all times and in all places,

*Father, we thank thee.*

Leader: If you would continue to pray, respond with "Father, we pray thee."

Now, O God, forgive us of our own self-will so we may acknowledge you as God of the whole earth.

*Father, we pray thee.*

Forgive us of our anxieties and our pettiness that we may acknowledge you as God of all our days,

*Father, we pray thee.*

May all our decisions and choices be made in the light of your lordship over our lives,

*Father, we pray thee.*

**HYMN IN UNISON: "Praise God From Whom All Blessings Flow"**

Leader: Let us praise God not only in our singing but in our thinking and study, our planning and action. (Brief silence) Amen.

## October 15

**THEME: God Speaks Through Jesus**

Possibilities for worship center are: (a) a series of pictures of Jesus from babyhood through adult years, with the climax on the Living Lord, (b) one picture of Jesus, such as the detail of Hofmann's *Christ Among the Doctors*, and (c) a picture of a group acting in Christlikeness.

**PRELUDE:** Chorale Prelude, "Jesu, Joy of Man's Desiring" (Victor record 14973-A)

**HYMN IN UNISON: "Fairest Lord Jesus"**  
(all stanzas)

Leader (*Lifting the Bible*) or CHORIC SPEAKING CHOIR:

### GOD SPEAKS<sup>3</sup>

God speaks to us through the Bible.

He speaks not of science,

Nor of art.

He speaks not of beauty

Nor of culture.

God speaks to us of Himself;

Of his love for people,

Of his demands for just and fair living,

Of redeeming his people

From weakness, cowardice

And self-will.

Let us hear him speak:

You only have I known of all the people of the earth.

For unto us a child is born,

Unto us a son is given;

And the government shall be upon his shoulder;

And his name shall be called Wonderful,

Counsellor, Mighty God,

Everlasting Father,

Prince of Peace.

For God so loved the world

That he gave his only begotten son.  
Now in Jesus Christ ye who were Once far off are made nigh.  
At the name of Jesus every knee should bow,  
And every tongue should confess That Jesus Christ is Lord to the Glory of God the Father.

**HYMN IN UNISON: "Jesus Shall Reign"**

LEADER:

God speaks to us through his church. (*Lifts hands and looks around if service is held in sanctuary*)

"The Church's one foundation  
Is Jesus Christ her Lord."

Let us hear him: "The head, even Christ, from whom the whole body joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and uplifts itself in love." (Ephesians 4:16, RSV)

**HYMN RESPONSE: "All Hail the Power of Jesus' Name"** (all stanzas)

LEADER: "Jesus Lives"

Wherever there are people around the world who love God and serve him, there the Spirit of Jesus is alive:

A group of lepers on the island of Molokai love God and help each other because Father Damien went there years ago to show the love of Jesus by washing their dirty dishes and dressing their oozing wounds.

*(Silence for pondering)*

The Village of the Dawn in Bengal, India was once an ordinary school, but was turned into a real village of children. Now they learn by working, living, playing and worshipping together.

*(Silence)*

A great Christian University is being built in Japan by Christians of all denominations working together and is to have an international faculty with students from any country.

*(Silence)*

As justice is being lived out among the races, nations and classes of people, on the farms and in the factories, the spirit of the living Lord is being made known.

**HYMN RESPONSE (To be sung as a paean of praise and declaration):**

Let every kindred, every tribe,  
On this terrestrial ball,  
To him all majesty ascribe,  
And crown him Lord of all. Amen.

## October 22

**THEME: God Speaks to Us Through His Creation**

LEADER: "In the beginning, God."

**CHOIR RESPONSE: Gloria** (such as the *Gloria in Excelsis Deo* from "Angels We Have Heard on High")

LEADER:

In the beginning God  
Created the heavens and the earth.  
The earth was without form  
And the spirit of God brooded over the face of the waters.

God stretched out the heavens like a curtain  
And laid the beams of his chambers in the waters.

He makes the clouds his chariot  
And walks upon the wings of the wind.  
He sends forth springs into the valleys;  
They run among the mountains;

They give drink to every beast of the field,  
The wild asses quench their thirst.

By them the birds of the heavens have their habitation;

<sup>2</sup>From Isaiah 9:6, John 3:16, Ephesians 1:13, Philippians 2:10-11

They sing among the branches.  
He waters the mountains from his chambers;  
The earth is filled with the fruit of God's work.

He causes grass to grow for cattle,  
And herbs for the service of man.  
He makes the Pleiades and Orion,  
And directs the stars in their course.<sup>4</sup>

HYMN IN UNISON: "The Spacious Firmament on High" (first stanza)

LEADER: God speaks through the storms.  
Let us hear him. (Read Psalm 29:3-9)

HYMN: "The Spacious Firmament" (second stanza)

LEADER: God speaks through his highest creation. Let us hear him: "God created man in his own image, in the image of God he created him. And the Lord God said, It is not good that man should be alone; I will make him a help meet for him. And he made a woman. And God blessed them."<sup>5</sup>

God speaks through nature, and through his handiwork we learn something of his beauty, his ingenuity, and his creativity. But God speaks especially through his best work in nature—man. It is in the way he deals with man that we know who God is and what God is really like.

HYMN IN UNISON: "The Spacious Firmament on High" (third stanza)

## October 29

THEME: *God Speaks to us Through His Dealing with People*

CALL TO WORSHIP:  
*In Unison:* Be still and know that I am God.

Leader: I will be exalted among the heathen. I will be exalted in the earth.

Response: The Lord of hosts is with us. The God of Jacob is our refuge.

UNISON HYMN: "Our God, Our Help in Ages Past"

CHORIC GROUP: Psalm 90:1,2,4,11,13,17.

QUIET MUSIC: Hymn tune, *St. Anne*

LEADER: And the will of Jacob wrestled with the will of God. And Jacob said: I have seen God face to face. (See Genesis 32:26-30)

QUIET MUSIC: Hymn tune, *St. Anne*

LEADER: And Saul, enroute to Damascus, breathing out threats against the disciples of the Lord, encountered God on the way. Who art thou, Lord? And he said: I am Jesus whom thou persecutest. Later in the synagogue he proclaimed the Jesus he had persecuted. (See Acts 9)

QUIET MUSIC: Hymn tune, *St. Anne*

LEADER: A young farmer loved God and loved the soil. He went to church on Sunday and gave the best of the money he made from his crops. "I farm that I may have something to give to God," he said. But one day God seemed to speak to him as he was plowing corn: "It isn't just the money you give which

<sup>4</sup>From Genesis 1:1, Psalm 104:3,6-16; Amos 5:8.

<sup>5</sup>Genesis 1:27; 2:18-22

can serve me. It is the plowing you do and the way you plant as well as the money you give." The young farmer began to use all his efforts and his mind in making his land the best he could, for he began to see that the land was holy and that God demands service through work of hands as well as heart and mind.

CHORIC GROUP: God deals with nations and groups as well as individuals.

He is God of the whole earth.

He is God of all history.

He is just and righteous.

## LEADER:

A boy on a team makes bad mistakes in batting the ball, but the entire team suffers because of his mistakes and is compelled to take them as theirs. It is like that with nations and the cities where we live and the groups to which we belong. In war an entire nation is affected, even to the starvation and death of civilian children and adults. Innocent people in Hiroshima were killed or had loved ones injured or killed. God demands his lordship in nations and history as well as in individual living. Someday you can think more of what that means. It is a wonderful idea. It helps us to see God as bigger than one who deals only with individuals in the present moment.

PRAYER: (Have a special prayer written by several intermediates working together, asking for specific help from God for their group.)

CLOSING HYMN: "Once to Every Man and Nation"

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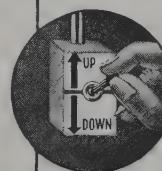
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# Senior and Young People's Departments

by Calvin C. Meury\*

THEME FOR OCTOBER: *Thy Kingdom Come*

## For the Leader

In the five worship services for October we can share Jesus' prayer and concern for God's kingdom on earth by catching the spiritual meanings and challenges of World Wide Communion Sunday, Columbus Day, World Order Sunday, International Temperance Sunday and Reformation Day. Each of these significant days suggests ways through which God's kingdom comes.

Note that materials are to be ordered for the October 15 service. Also note dramatic materials recommended for October 22.

## October 1

THEME: *Through Divine Fellowship*  
(World Communion Sunday)

PRELUDE: "Just As I Am, Thine Own to Be"

CALL TO WORSHIP: John 3:16

HYMN: "Break Thou the Bread of Life"

LEADER:

For nearly two thousand years Christians have prayed, "Thy kingdom come." Christ will be the host at thousands of worship services today when millions of his followers on every continent will partake of the symbols of his broken body and shed blood in response to his request—"This do in remembrance of me." On this World Communion Sunday, when so many Christians are unitedly having fellowship with God through Jesus Christ, our Lord and Saviour, we shall expect a partial fulfillment of these prayers for the coming of God's kingdom. For that kingdom grows out of divine fellowship and until Christ has first laid hold of us, we cannot lay hold of his principles and practice them.

SCRIPTURE: John 15: 1-11

SOLO (softly): "It's Me, O Lord, Standin' in the Need of Prayer," or

HYMN MEDITATION: "O Love that wilt not let me go," first stanza

LEADER:

A few years ago a young clergyman attended a conference for ministers. His spirit was low. He was discouraged with his church. Things were not going the way he thought they should. Before the conference began, he thought that if he could leave his church and serve another, his problem would be solved. So he told his story to a friend.

The time arrived for the first session of the conference. Dr. Rufus Jones was the speaker. His message and period of silent prayer made the contact between these men and God. The sluice gates of spiritual power were opened and the men were lifted to higher levels of experience. After lunch the discouraged clergyman met his friend again. His spirit was different. He had given up the thought of leaving his church. His problems were still there but

he was ready to meet them with patience and confidence. Through a more genuine experience of fellowship with God he found a richer appreciation of people.

### LITANY OF DEDICATION:

The Kingdom of God came when Jesus Christ appeared among men. It came in the truth he revealed.

*Share thy truth with us, O Lord.*

The Kingdom of God came in the love he made manifest.

*Share thy love with us, O Lord.*

The Kingdom of God came in the power that worked through him, by which the blind were made to see, the deaf to hear, the lame to walk, the poor had good news brought to them, and the sinful and despairing were lifted into a new life and hope.

*Share thy power with us, O Lord.*

HYMN: "Just As I Am; Thine Own to Be"

CLOSING PRAYER: Dear God and Father of us all, may thy grace abide with all who share the fellowship of thy Son this day. Amen.

## October 8

THEME: *Through the Spirit of Adventure*  
(Columbus Day)

PRELUDE: "March On, O Lord, with Strength"

CALL TO WORSHIP: Psalm 27: 1, 14

LEADER: One summer morning in the year 1492 three small ships sailed from a harbor in Spain with their prows turned toward the west and the great unknown. The enterprise was threatened with many perils. The voyagers did not know what the outcome would be. Their chances of ever seeing their homes again were small. Comfort and safety urged them to stay where they were. But Columbus refused to be terrified by the dangers ahead. "Sail on! Sail on, and on, and on!" This was his reply to threats and fears when the voyage seemed endless. He risked all. He made the great adventure.

SCRIPTURE: Matthew 5:20, 21-24, 43-48

PRAYER: "Prayer"

White Captain of my soul, lead on: I follow thee, come dark or dawn.  
Only vouchsafe three things I crave:  
where terror stalks, help me be brave!  
Where righteous ones can scarce endure  
the siren call, help me be pure!  
Where vows grow dim, and men dare do  
what once they scorned, help me be true!

—ROBERT FREEMAN<sup>1</sup>

RESPONSIVE READING: "What Do Ye More Than Others?"

Leader: The rich were afraid of poverty so they could not deal honestly with the truth Jesus proclaimed.

Group: Jesus asks, *What do ye more than others?*

Leader: The priests feared for their own positions, so they schemed to overthrow Jesus whose teaching lessened their authority.

Group: Jesus asks, *What do ye more than others?*

Leader: The Pharisees feared the people, so they sought underhand ways of accomplishing their ends.

Group: Jesus asks, *What do ye more than others?*

Leader: The mob feared their rulers, so they did not stand by Jesus whom at times they had acclaimed.

Group: Jesus asks, *What do ye more than others?*

Leader: Pilate feared Caesar when he was met by vulgar threats that unfavorable reports might reach Rome, so he acted against his own convictions as a judge.

Group: Jesus asks, *What do ye more than others?*

Leader: The disciples hopelessly gave way to panic at a critical hour and forsook Jesus whom they loved.

Group: Jesus asks, *What do ye more than others?*

HYMN: "Dare to be Brave, Dare to be True"

POEM:

### Obedience

I said, "Let me walk in the fields."

He said, "No, walk in the town."

I said, "There are no flowers there."

He said, "No flowers, but a crown."

I said, "But the skies are black;

There is nothing but noise and din."

And He wept as he sent me back;

"There is more," He said; "there is sin."

I said, "But the air is thick,

And fogs are veiling the sun,"

He answered, "Yet souls are sick,"

And souls in the dark undone."

I said, "I shall miss the light,

And friends will miss me, they say."

He answered, "Choose to-night

If I am to miss you, or they."

I pleaded for time to be given.

He said, "Is it hard to decide?

It will not seem hard in heaven

To have followed the steps of your Guide."

I cast one look at the fields,

Then set my face to the town;

He said, "My child, do you yield?

Will you leave the flowers for the crown?"

Then into His hand went mine,

And into my heart came He;

And I walk in a light divine

The path I had feared to see.

—GEORGE MACDONALD<sup>2</sup>

## October 15

THEME: *Through Working Together*  
(World Order Sunday)

WORSHIP CENTER: A sheet containing the flags of the fifty-five countries that form the United Nations in their correct colors (each flag 2 1/2 x 3 1/4) may be ordered from United Nations, Department

<sup>1</sup>From *George MacDonald's Poetical Works*. Used by permission of the executors, through A. P. Watt & Son, London.

\*Youth Director, Reformed Church in America.

of Public Information, Room 420, Lake Success, Long Island, New York. (Ask for the Flag Poster.)

PRELUDE: "The Light of God is Falling" (Tune, Webb)

PRAYER: "A Prayer for Brotherhood" God of my brother across the sea, God of the stranger next door to me, God of a world-wide brotherhood— Grant me the grace to cast aside The differences that but divide, And see in all the true and good."

Amen.

—ALICE CROWELL HOFFMAN<sup>3</sup>

HYMN: "The Light of God is Falling"

SCRIPTURE: Psalm 67

MEDITATION: "They Practice What They Believe"

There are inspiring stories of ways young people are working with others to put into practice the Christian principles in which we believe.

1. In Englewood, New Jersey, twenty-six teen-age boys and girls organized themselves into work crews to renovate and decorate a three-room substandard home occupied by a mother and her six children. The father was ill and the mother was endeavoring to support the family. Meeting at a Presbyterian church early on a Saturday morning for communion breakfast, the group worked ten hours and returned the following Saturday to finish the work. One crew washed walls and ceilings. The painting crew applied solid, cheery colors in the three rooms. Other crews replaced half a dozen broken window panes, put the yard in order and spaded the ground for a small garden, built six bunk beds, and sewed new curtains and bed clothes. The mother and her two oldest boys worked with the crews. "This is wonderful, just wonderful," she said.

2. Write to the magazine *Newsweek* for a reprint of the pictures and article which appeared in the October 21, 1949, issue under the caption—"Their Brothers' Keepers." It is the thrilling story of the start and work of the new East Harlem (New York City) Protestant Parish.

3. Get the May 1950 issue of *Reader's Digest* for the article, "Pick - and - Shovel Sainaritans," condensed from the *United Nations World* (February, 1950). It tells the story of some 40,000 people of many nations who dedicate their vacations—all work and no pay—to rebuilding war-torn regions.

4. The booklet, *Invest Your Summer, 1950*, can be procured from the United Christian Youth Movement, 206 So. Michigan Ave., Chicago, Illinois. It shows how many young people work here and abroad with others in summer service projects.

5. Perhaps you can add some local incidents where the Christian spirit of working together has been demonstrated.

HYMN: "We Are Living, We Are Dwelling"

RESPONSIVE READING: "Behold, The Time Cometh"

Behold, the time cometh when brotherhood shall be established through all the earth,

And the people shall lift up their voices in song for the joy of it.

And many nations shall be as one for the peace of their ways:

Yea, all the peoples of the earth shall be united in friendship.

Love shall be judge over mankind,

And it shall no more be said of nations that they are weak or strong, For they shall be judged by their culture and not by their strength.

The sword shall be an emblem of shame and reproach;

The vessels of war shall perish and none shall lament;

Men shall toil together as brethren for mutual good,

And all their labors shall be rich with the beauty of peace.

The memory of war shall be as a dream of the past, War shall utterly perish and its ways be forgotten.

Let the words of thy mouth be messengers of good will, And thy hands know only the implements of peace.

Let thy judgments be of mercy and truth and thy counsel of good:

Thou shalt not know fear.

I will incline mine ear unto the voice of love:

Though anger sweep over the earth, my voice and my toil shall be steadfast for peace.

Let me no more lift up my hand against man; though my life be forfeit, let me neither kill nor destroy,

Neither let me seek any man's harm:

For as men live, so shall their nation be.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, That bringeth good tidings of good.

—ROBERT WESTON

ALL SING SOFTLY: "Blest Be the Tie That Binds" (1 stanza)

## October 22

THEME: Through Disciplined Living (International Temperance Sunday)

NOTE: Motion picture, "It's the Brain that Counts," 20 minutes—sound, W. C. T. U., Evanston, Illinois.

Play, "Whirlwind," by Dorothy Clarke Wilson, four characters—thirty-five cents, Walter Baker Company, Boston, Massachusetts.

PRELUDE: "Fight the Good Fight"

CALL TO WORSHIP: Psalm 19:7, 8

HYMN: "Fight the Good Fight"

SCRIPTURE: Genesis 1: 26, 27

MEDITATION:

God created us in his own image, if not in outward form, most surely in possibilities of the spirit. Man who is to have dominion over the beasts of the fields must first have control over himself. The spiritual mechanism of our lives is so finely set, that when we take into our bodies the poisons that intoxicating liquors contain, we jar the whole network of our systems. We deaden the best within ourselves and release the worst. God cannot use lives that are abused.

SCRIPTURE: Corinthians 6:19, 20

MEDITATION:

God's purpose for us is to live as Jesus did—doing the will of the Father. We must keep our bodies firm and minds clear to live as sons and daughters of the Most High. A healthy body and mind are greatly to be prized. No one appreciates them quite so much as one whose health is gone. We are the dwelling place of the spirit of God and must keep that dwelling firm for his presence.

SCRIPTURE: John 17:17-21

## MEDITATION:

We must consider not only the harm we do ourselves but also the sorrow we may bring to others when we indulge in intoxicating liquors and other intemperances. Jesus asks us as his followers to "Sanctify ourselves for their sakes." Such a vow should be easy to take on International Temperance Sunday. The world needs badly such sanctified Christians.

HYMN: "True-hearted, Whole-hearted"

PRAYER-POEM: "Others" by Charles D. Meigs (Page 127, *Quotable Poems*, by Clark-Gillespie. No. 1365 in *Masterpieces of Religious Verse*, by Morrison, Harper & Bros.)

## October 29

THEME: Through Conviction (Reformation Sunday)

WORSHIP CENTER: Picture of Martin Luther nailing theses on door of Castle Church at Wittenberg, Germany.

PRELUDE: "A Mighty Fortress is Our God" (Tune, *Ein' Feste Burg*)

INTRODUCTION: Today is Reformation Sunday, historically marking the time when the Christian Church was reformed, formed again, on the ideals and



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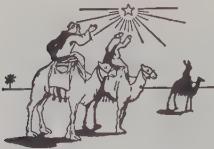
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principles of Jesus Christ. Many were responsible for this endeavor but Martin Luther is the acknowledged leader. We will begin our worship by singing his hymn:

**HYMN: "A Mighty Fortress is Our God"**

**LEADER:** The Protestant Church is the church founded by Jesus some 1900 years ago. It is the true Christian Church. Let us consider a few reasons why we are convinced of this:

(Here have four persons present the following in a convincing manner. If it can be done in their own words, so much the better.)

THE TRUE CHRISTIAN CHURCH

*First: The Testimony of History*

The Protestant Church is the true Christian Church. For hundreds of years the church was one. About 200 years after Jesus was on earth, the Roman Catholic Church, as it is now known, began to take form. Then were set up the many man-made traditions in which lie its strength—the doctrine of purgatory, the worship of saints, the priestly forgiveness and the Pope who was declared the representative of Christ on earth. In more recent years the Pope was acclaimed the infallible tem-



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poral as well as spiritual ruler. This doctrine brought the church strongly into politics where it still is today. There were many who continually protested against these abuses of the simple faith of Jesus. They did not want to separate from the church. They wanted to reform it, but the power of the Pope made this impossible. So the church divided, Protestant (the name given by their enemies) and Catholic, one body no older than the other. But through the Protestants the old Apostolic Church with Jesus Christ, our Lord, as its head, was restored.

*Second: The Authority of the Bible*

For the first 500 years of the church, the Bible was the sole authority. With the rise of the Pope in power and the man-made traditions, his decrees were placed on an equality with God's word. Restrictions upon the reading of the Bible are even today imposed on Roman Catholics, at least in some countries. The Bible was the basis of the teachings of the Reformation. Luther appealed to the Bible when he challenged the power of the Pope, the authority of the church and the functions of the priesthood. The Bible is the Protestants' one rule of faith and practice. We believe that through it God speaks to man and reveals the way of salvation. Our creeds are but summaries of doctrines taught in the Bible and not additions to it.

*Third: Salvation by Faith*

The Roman Church had an elaborate system of works, that is, doing penances, going on pilgrimages to shrines, climbing Pilate's Staircase on one's knees, etc., whereby one might be saved. The Protestant belief is that salvation comes alone by faith in God and Jesus Christ. That good works follow is proof that we are Christian. We live a holy life and do good not just to save ourselves but to save others.

*Fourth: Priesthood of Believers and Right of Private Judgment*

In the Roman Church no Christian had a right to private conclusions on spiritual matters. Decisions were made for him by the church. The Protestant stand is that all men may go straight to God for forgiveness without mediation of a priest. The human priest is replaced by the High Priest, Jesus Christ. Before God we are all free and equal. Our democracy was born of this ideal.

**HYMN: "Faith of Our Fathers"**

**SCRIPTURE: Ephesians 6:10-17**

PRAYER of thanks for the brave men of the Reformation.

## And This Shall Be a Sign

(Continued from page 17)

**PASTOR:** It's true that these wise men came from the west instead of the east—

**MRS. O.:** But they did come bearing gifts—

**PASTOR:** And they came as bearers of our love.

**MRS. O.:** It's almost as if—Christ were being born again.

**PASTOR:** That's just it. He is. Every time we open our hearts to those who need us.

**MRS. O.:** And right now I can't think of anyone who needs us more than these people. Somehow, just sending our old discarded and outgrown clothes doesn't seem like enough. Don't you think it's time we tried to make room for them in our homes as well as our hearts?

**PASTOR:** If we really wanted Christ to be present in our homes—but do we?

**MRS. O.:** Then it's really the story of love—isn't it?

**PASTOR:** And through love—serving. That's our trouble, you know. We say we are looking for Christ, and that we want him to come to our hearts again at Christmas time, but we don't really mean what we're saying.

**MRS. O.:** I can't help thinking of that one verse you read: "And this shall be a sign unto you. Ye shall find the babe wrapped in swaddling clothes and lying in a manger. . . Because there was no room in the inn." I wonder if maybe this isn't the sign to us.

**PASTOR:** There's a poem at the end of the article that answers that—it's Christ's plea to us:

All ye who seek me in this sacred hour  
Seek not, like men of old, a royal king  
Robed in the splendor of an earthly power,  
The object of their own imagining.

They found me not when, as a babe I  
came,  
Born of a humble maiden in a stall.  
How few there were to glorify God's  
Name!

How few who heard the angels' heavenly  
call!

Will ye who seek Me in this latter day  
Now turn your hearts in true humility  
To those who are the least on earth, and  
pray

That as ye serve their need, ye may find  
Me?

(The service closes with an offering service. If the local church has been instrumental in bringing a D. P. family to this country, a statement of this may be made at this time. If a white gift service is desired, these gifts may be brought forward and placed before the Nativity Scene, on which the spotlight is again turned. Or a special Christmas offering may be taken through the pews. This part of the program should be carefully planned to make it climactic—an opportunity for the people to express the emotions aroused by the dramatization. The Choir may sing any appropriate Christmas music while the offering is taken.)

# With the New Books

## Church and State in the United States

Historical Development and Contemporary Problems of Religious Freedom under the Constitution.

By Anson Phelps Stokes. New York, Harper and Brothers, 1950. Three volumes. \$25.00.

No one in the future, who has not studied these three volumes, can claim the right to speak, without considerable reservation, on the subject stated in their title. This may sound extreme, but it is the conviction of the reviewer after spending practically a week's time in careful reading of this unprecedented project.

The author has made this subject a life-time study. He has given thirteen years to the completion of this amazing enterprise. He was for over twenty years secretary of Yale University and for fifteen years Canon of Washington Cathedral. He has served on many boards and commissions of religious, educational, and philanthropic agencies and has written many significant and scholarly books. Even if he had written no others, these volumes alone would earn him the lasting gratitude of all who have a concern for the future of religion and democracy in our country.

*Church and State in the United States* is a "work," and what a work! Three volumes, totaling 3000 pages, organized as two books. Each volume contains detailed reference notes—almost 7000 in all. In the third volume more than 150 pages are given to a bibliography, a table of dates, six appendices and addenda, and more than 100 pages are given to a most extensive index. Add to all this 115 pages given to interesting illustrations, which add greatly to the enlightenment and interest of the reader.

Time and space fail me to describe the contents of these volumes. They are best summarized by quoting the subtitle: "A Historical Survey, Source Book, and Interpretation of Documents and Events Showing the Growth of Religious Freedom Under the Friendly Constitutional Separation of Church and State, and the Resulting Influence of Religion in All Major Phases of National Development; also a Study of the Status of Churches including Synagogues and Other Religious Groups under Federal and State Constitutions, Statutes, and Judicial Decisions; Authoritative Opinions of Courts, Church Bodies, Statesmen, Religious Leaders, and Publicists on Matters at Issue; and a Discussion of Contemporary Problems of Adjustment."

Here are just a few of the reviewer's impressions as to the inclusiveness of the study: American religious freedom has had many roots. A mine of hitherto unknown and forgotten facts is opened up. Here is brought together a library of materials which until now has been practically inaccessible to the lone scholar. The range of subjects and events is exceedingly

broad; church and state impinge upon each other in scores of areas and in innumerable instances of which most of us are unaware.

As a literary and scholarly production the project ranks high. It is interesting, logical, and well organized. It is remarkably objective in its inclusiveness, its selection of materials, its appraisals of events and situations and its forecastings of outcome and policy. This objectiveness as well as the vast sweep of ground covered gives one a sense of poise and confidence as he faces the many aspects of a critical problem. It will help Protestants in particular to acquire the "long look" and a more constructive policy with regard to religion in the life of the nation. Its multiplied stories of advance may give us all encouragement and the assurance that the problems in this area can be solved step by step.

The reviewer finds it difficult to raise critical questions with the author, both because any differences in their points of view are very minor and because the author has not here purposed to produce an argumentative work.

Here are a very few of the great facts which seem to the reviewer to stand out in these volumes: Man's rights came from God and not from the state. The Founding Fathers both supported religious freedom and favored religion, twin policies for our nation and equally important for its future. The central philosophy of relationship stated in this work is "a mutually friendly Church-State separation," a view quite at variance with the "lofty neutrality" attitude of impractical extremists who do not seem to have acquired very much of the information so well catalogued in this study and description of three centuries of happy association between these two great agencies in our experiment in democracy. Horace Mann in his final report disavowed emphatically that he had "ever attempted to exclude religious instruction from the schools," and those who seek to do so are faithless to the original charter of our great public school system.

The author makes much of the fact that "Judge Livermore provided the original proposal which was made the basis of Congressional debate on religious freedom guarantees and referred to in the records of Congress as 'Livermore's motion.'" This relatively unknown patriot of Revolutionary and post-revolutionary days, is listed by the author as one of thirteen in "the remarkable group of statesmen and religious leaders interested in religious freedom."

This reviewer and many others interested in the movement for weekday religious education will be heartened by the author's extended discussion of the movement and its legal phases. He believes in the plan, and holds that public school buildings and "machinery" should not be

utilized. As to results of these weekday religious classes, he comments that "they have undoubtedly accomplished something in 'dispelling spiritual illiteracy,' and the movement they represent is likely to gain rather than lose headway after readjustments to conform to Constitutional requirements as laid down by the Supreme Court." He quotes the "Ten Point Platform" which has been used by the International Council program for many years "to make these schools effective."

It would be wishful thinking to say that every citizen and religiously minded person should read this book, truthful as the statement may be. But every person in a leadership position in church or state should do so. Although not written by a lawyer or for members of the legal fraternity, they may well profit by its extensive information. Religious educators and public educators alike should study it thoughtfully. Pastors and laymen in our church councils need its help. Every church agency and organization should have a set for its library. By widespread distribution and study of this unusual, timely and constructive work, "mutually friendly Church-State cooperation" can be continued in our generation and for generations to come.

E. L. S.

## Goals for American Education

Edited by Lyman Bryson, Louis Finkelstein and R. M. MacIver. New York, Harper and Brothers, 1950. 555 p. \$5.00.

This book, published in 1950, contains papers read at the ninth meeting of the Conference on Science, Philosophy and Religion in their relation to the democratic way of life. The conference was held in September, 1948. Some of the papers are long and very technical; some are very brief and general. Some of the authors are convinced Christians, both Catholics and Protestants being included in the conference; some are totally lacking in any religious convictions, so far as one can tell by the contents of the papers.

To this reviewer, the book seems like a very valuable contribution to the field of education, but one which will be used far too little. This is in part due to the fact that any symposium is hard to read, especially when the range of subjects discussed is so wide.

Professor Kandel quotes Van Wyck Brooks' great sentence: "A rootless people cannot endure forever and we shall pay in the end for our superficialities in ways more terrible than we can yet conceive." Some of the papers seem to realize this. This is more true of the Roman Catholic writers than the others. If only a group of very able and intelligent men and women would take the time to deal with Brooks' sentence, the result would be significant.

College teachers should read this book. Some papers would make a good basis for a stimulating faculty meeting. Others simply reflect the superficiality of our American education.

Like the Harvard Report—"General Education in a Free Society"—the book seems to think democracy is pretty good. Like the Harvard Report, there is almost

A New Adventure  
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## The Art OF THE Rhythmic Choir

MARGARET PALMER FISK. An ever increasing number of groups throughout the country are making use of symbolic movement in worship services. Mrs. Fisk's book is both a history



of the return to this art and a handbook on its proper place and use. The historical section brings together much material that has never before appeared in this country in a single volume. In other sections, Mrs. Fisk considers such matters as the starting of a rhythmic choir, the training of the members of the choir, suggest-

ed music and the value of a rhythmic choir in religious television programs. "The publication of *The Art of the Rhythmic Choir* makes available a useful new tool to the religious educator who is not afraid of trying new methods for an old purpose. The rhythmic choir, as I have seen it under Mrs. Fisk's direction, is a reverent religious expression and a means to cultivation of the religious mood and worshipful emotion. It is useful as one of the means for the achievement of the objectives of religious education." —PAUL H. VIETH

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no evidence that the authors have any conception of the dynamic and revolutionary character of democracy. They forget that democracy is a product of the Hebrew-Christian tradition, and we'll never survive except where there is a core of faith which comes from men whose lives are rooted in the Bible. Like the Harvard Report, this book reveals again how necessary it is for the Church to stay in the field of education.

E. FAY CAMPBELL

### A Primer of Prayer

By Charles M. Laymon. Nashville 4, *Tidings*, 1949. 96 p. Single copy, 35c; quantity price, 25c in lots of 12 or more.

*A Primer of Prayer* by Charles M. Laymon is the sequel to the stimulating earlier volume by the same author—*Great Prayers*

of the Bible. It is written to acquaint laymen with what prayer is and how prayer can become a dynamic force in a Christian's life. Ministers will find it a useful book to share with a person who has recently found Christ.

E. W. G.

### The Birth of the Bible

By Immanuel Lewy. New York, Bloch Publishing Company, 1950. 254 p. \$3.50.

Several attempts in recent years have been made to unravel some basic problems in the firmly established biblical theory of Graf-Wellhausen with its J, E, D, and P documents in the Pentateuch (Gen.-Deut.). Here is a new approach which builds on the foundation of all previous research and emerges with amazing variations.

Beginning with an analysis of Gen. 49: 1-27, the blessing song of Jacob, where Prof. Lewy finds early elements of a master mind, and with the story of Nathan's approach to David (II Sam. 12) in mind, he moves to the Ten Commandments and emerges with a "Protopenateuch" and "Proto Samuel" written by the prophet Nathan (N). Nathan, who, according to Lewy, wrote his stories and poems in the early tenth century B.C. to instruct his pupil Solomon, becomes the hero of Old Testament literature. He shines forth as the greatest of its writers. Says Lewy, "The Hebrew prophet Nathan must be reckoned among the greatest of the spiritual pioneers mankind has produced." (p. 50)

Nathan's early stories and poems, the nucleus of the Old Testament, believes Lewy, were revised in his own day by "Yahwist priests" (Jp), thus becoming the early J document. This was commented upon in the two sections of Palestine during the ninth century B.C. by Elisha in the north (E) and by Jehoiada (Pn) in the south, making two versions of the original J. After the fall of Samaria in 722 B.C. Hezekia's Committee (H) preserved both in a single tradition. This is a very brief outline of the elaborate theory worked out skilfully by Lewy.

Such a marked deviation from the accepted pattern for the origin of the Old Testament is bound to bring sharp criticism and much debate, but Lewy's work is worthy of the most careful and thoughtful scrutiny. Only time can tell how much of his most stimulating research will stand. The reader may be disturbed by Lewy's confident identifications of the writers of the various strands, but he begins with the basic assumption that "great books were written by great persons" (p. 212) and draws his conclusions as a meticulous scholar.

Laymen and scholars alike will find this a most provocative book.

J. C. T.

### The Human Venture in Sex, Love and Marriage

By Peter A. Bertocci. New York, Association Press, 1949. 143 p. \$2.50.

*The Human Venture in Sex, Love and Marriage* says what should be said about these three things, and does so very well from a Christian viewpoint. This book

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represents an effort to help clarify the thinking of confused young people in regard to relationships between the sexes. Professor Bertocci makes an earnest and quite successful attempt to state the relationship of physiological and psychological tendencies in the lives of human beings.

He deals with petting and its problem in adolescence and discusses it in an excellent way. The place of sexual intercourse in human experience receives a most competent analysis. Sexual experience is recognized as directly related to growth of one's personality and its dependence upon maturity of outlook.

Perhaps if this book has a weakness, it is that it states a traditional Christian viewpoint toward sex, love, and marriage in language that most young people will probably not understand well enough to grasp with any practical result. Nevertheless, this is a valuable, well written book, and will be of real help to the marriage counselor or the leader of a group of young people preparing for marriage.

I. K. B.

### The Psychology of Personal Adjustment

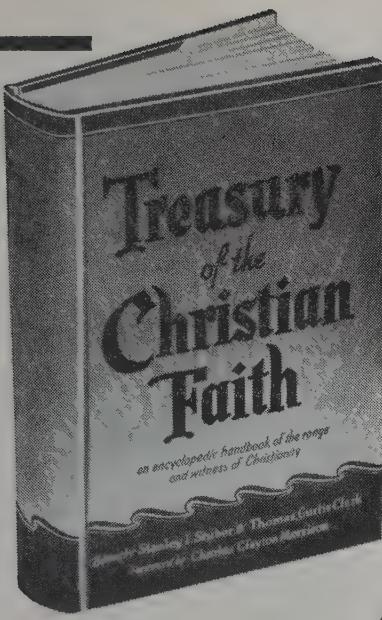
By Fred McKinney. New York, John Wiley and Sons, Inc., 1949. 752 p. \$6.00.

*The Psychology of Personal Adjustment* is a text-book for college use, prepared to assist colleges in the guidance of students and their adjustment to personal problems. The volume is not highly technical, although it covers a most comprehensive list of subjects which will be of concern to the students.

It combines material often used in courses such as: Mental Hygiene, Personality Development, Vocational Selection, Marriage and general orientation to college.

One of its most valuable contributions to the work of a youth counselor is an excellent bibliographical list in connection with each subject reviewed in the volume.

Even in a general volume such as this, many subjects are competently dealt with, but not spiritual and moral development.



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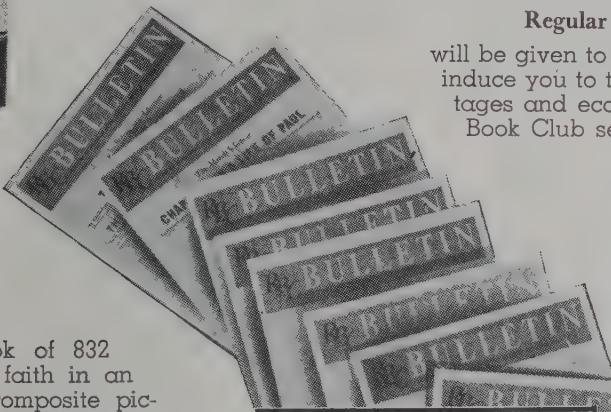
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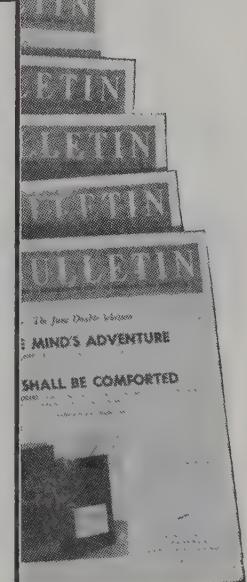
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Nevertheless, this volume will prove of much help to the religious counselor in getting a comprehensive look at a series of adjustment problems and may be of value in the leadership of some group where group counseling methods are used.

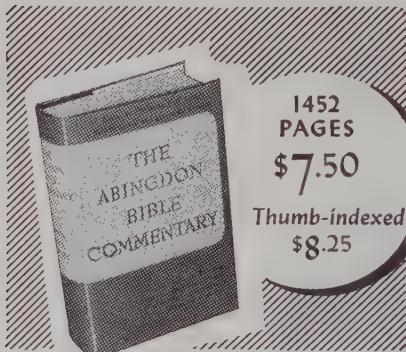
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### Alcohol and Social Responsibility

By Raymond G. McCarthy and Edgar M. Douglass. New York, 16, Thomas Y. Crowell Company, 1949. 304 p. \$3.50.

This book is based primarily on the work of the Yale Plan Clinic. It surveys the various approaches to the problems of alcohol and states their inadequacies in terms of alcohol as a social matter. The nature of American alcohol habits is next depicted, with much use of charts, etc., and the various "facts"—physiological, psychological and sociological—are then presented. Part one, The Basic Principles and Facts, concludes with a chapter on alcohol as an essentially social, i.e., societal, matter.

Part two outlines "an approach through education." This approach is predicated on the analysis of part one. Since alcohol is a social problem, it is most properly within the orbit of public school education. The "facts" of alcohol should be objectively presented in public schools. Such a program would build on the problems and interests of the students and would leave all decisions strictly up to the individual. Various curriculum and unit suggestions are made. Audio-visual materials on the subject are listed, and other academic helps are offered. With three appendices the book closes.

As basic source material this book is valuable. It is also good in that it represents a concern to solve alcohol problems. But it is somewhat naive, in my opinion, in its basic presuppositions that "facts" and education lead to a solution of the alcohol problem. The book is meant to be persuasive—anent, particularly, the Yale Plan Clinic—but it reads too much like an accountant's report to serve that purpose well.

E. G. M.

### Campaigning for Members

By Herman A. Sarachan. New York, Association Press, 1949. 160 p. \$3.00.

Here is a practical book to coach persons who have the responsibility for conducting a campaign to raise funds or to maintain and increase membership. Each step of the process is clearly outlined, including the functions of workers from the general director to the canvasser in the field and every functioning committee. Ministers facing a financial campaign will find this volume very helpful.

E. W. G.

### Additional Books Received

\*ABOUT MYSELF. By Nevin C. Harner. Philadelphia 2, The Christian Education Press, 1950. 133 p. \$1.75.

\*BESIDE THE HEARTHSTONE. By Robert A. Lapsley, Jr. Richmond, Va., John Knox Press, 1950. 159 p. \$2.00.

THE BIBLE CRYPTOGRAM BOOK. By Edwin E. Willoughby. Boston, W. A. Wilde Company, 1949. 36 p. \$6.00.

\*BIBLE HISTORY DIGEST. By Elmer W. K. Mould. New York, Exposition Press, 1950. 201 p. \$3.00.

\*THE CHANGING SOUTH AND THE PRESBYTERIAN CHURCH IN THE UNITED STATES. By Ernest Trice Thompson. Richmond 9, Va., John Knox Press, 1950. 221 p. \$1.00.

\*To be reviewed

\*CHRISTIAN BELIEF. By Alec R. Vidler. New York 17, Charles Scribner's Sons, 1950. 120 p. \$2.25.

\*DEMOCRACY IN POLITICS AND ECONOMICS. By Charles P. Taft. New York, Farrar, Straus and Company, 1950. 69 p. \$2.00.

\*DRAMA IN THE CHURCHES. By Floy Merwyn Barnard. Nashville, Broadman Press, 1950. 132 p. Cloth, 75c; paper, 50c.

GANDHI'S LETTERS TO A DISCIPLE with an Introduction by John Haynes Holmes. New York, Harper and Brothers, 1950. 234 p. \$2.50. Correspondence between Mahatma Gandhi and his English woman disciple, Madeleine Slade, covering the period from 1924 to 1948. Contains interesting sidelights on everyday life of Gandhi, with occasional spiritual insights provoked by ordinary happenings.

A GOOD SCHOOL DAY. By Viola Theman. New York, Bureau of Publications, Teachers College, Columbia University, 1950. 59 p. \$6.00.

\*INFORMAL ADULT EDUCATION. By Malcolm S. Knowles. New York, Association Press, 1950. 272 p. \$4.00.

\*JERUSALEM. By Trude Weiss-Rosmarin. New York, Philosophical Library, 1950. 51 p. \$2.75.

\*LIVING WITH TEENERS. By Grace Sloan Overton. Nashville, Broadman Press, 1950. 85 p. \$1.25.

MODERN PARABLES. By Fulton Oursler. Garden City, New York, Doubleday and Company, 1950. 153 p. \$1.75. Stories from real life told in 600 to 800 words, each an example of the power of faith and religion in daily living. Useful as teaching illustrations.

\*NEIGHBORS IN ACTION. By Rachel Davis DuBois. New York, Harper and Brothers, 1950. 294 p. \$3.00.

\*OLD WINE IN NEW BOTTLES. By Gardiner M. Day. New York, Morehouse-Gorham Company, 1949. 118 p. \$2.00.

\*ONE MAN'S TESTIMONY. By Norman Goodall. New York, Harper and Brothers, 1949. 128 p. \$1.50.

\*PHILANTHROPY IN AMERICA. By Edward C. Jenkins. New York, Association Press, 1950. 183 p. \$3.75.

\*THE PRAISES OF ISRAEL. By John Patterson. New York, Charles Scribner's Sons, 1950. 256 p. \$2.75.

PRAYER WORKS. By Austin Pardue. New York, Morehouse-Gorham Company, 1949. 127 p. \$2.00. Twenty-one brief radio talks on how to make the power of God vital in daily living through prayer.

\*READING THE BIBLE AT HOME. By Mrs. S. H. Askew. Richmond 9, Va., John Knox Press, 1949. 111 p. \$1.50.

\*RELIGIOUS TEACHING FOR SCHOOLS (Cambridgeshire Syllabus) New York 10, Cambridge University Press, 1949. 184 p. \$1.75.

\*THE SEARCH FOR GOD. By Marchette Chute. New York 10, E. P. Dutton and Company, 1950. 324 p. \$3.00.

\*THESE SOUGHT A COUNTRY. By Kenneth Scott Latourette. New York, Harper and Brothers, 1950. 156 p. \$1.75.

\*TRUSTEES OF CREATION. By William L. Muncy, Jr. Philadelphia, The Judson Press, 1949. 93 p.

\*THE VALLEY OF THE SHADOW. By Hanns Lilje. Philadelphia, The Muhlenberg Press, 1950. 128 p. \$1.25.

\*WHAT DO YOU THINK? Arranged by Anna Pettit Broome. New York, Harper and Brothers, 1950. 203 p. \$2.50.

\*WHITE WITCH DOCTOR. By Louise A. Stinetor. Philadelphia, The Westminster Press, 1950. 276 p. \$3.00.

# The Latest in Resources

Curriculum units, program materials,  
and teaching helps recently published

Compiled by Mildred A. Magnuson\*

ONCE EACH QUARTER, in the March, June, September, and December numbers of the *International Journal of Religious Education*, there is presented a list of newly published graded curriculum, general program materials, and teaching helps. In this number, there are included titles of some church school materials prepared for use in the quarter to come, October-December, as well as units for the current quarter. The following list has been prepared with the cooperation of member and related agencies of the International Council of Religious Education.

These materials should be ordered from denominational book stores or from the publishers indicated.

## Sunday Church School Series

### Bible and Life Series

Philadelphia, Judson Press, 1950.

SENIOR: Course XI, Part 4, *This Is My Church*, by Clarence Cranford. Teacher's book, 112 pp., 45c; pupil's book, 144 pp., 25c.

### Canadian Bible Lesson Series

Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1950.

INTERMEDIATE: October to December quarter: *Growth in Christian Living*, by Minton C. Johnston. *The Intermediate Teacher*, 80 pp., 30c; *The Intermediate Class*, 64 pp., 13c.

SENIOR: October to December quarter: *Growth in Christian Living*, by George B. King. *The Senior Teacher*, 80 pp., 30c; *The Senior Class*, 64 pp., 13c.

### Christian Faith and Life Series

Philadelphia 7, Westminster Press, 1950

(Note: These materials are available only while they are current. Prices listed are quantity prices to churches or church schools. The theme throughout all the courses for October 1950—September 1951 is "The Church.")

NURSERY: For teachers and parents: *When They Are Three: Nursery Children in the Church and Home*, 248 pp., \$1.00. For teachers: *Nursery Teaching Pictures*, set of 12, \$2.00. Pupils' books for home use,<sup>1</sup> 36 pp., 20c each, titles for four consecutive quarters: *In Our Church, His Name Is Jesus, The Little Seeds That Grew, and I'm Growing*.

\*Director of Curriculum Development, International Council of Religious Education.

KINDERGARTEN: Pupils' reading books, for use at home,<sup>1</sup> 48 pp., 25c each, titles for four consecutive quarters: *A Star Shone; God's World and Johnny; Once Long Ago; and Davie Decides*. For use by the teacher in the church school: *Kinder-garten Teaching Pictures*, annual packet, 18 pictures, \$2.40. For use by the pupil in the church school: *Kindergarten Activities*, annual packet, 32c. (Guidance for parents and teachers in quarterly magazine, *Growing*, 64 pp., 35c.)

PRIMARY: Pupils' reading books, for use at home,<sup>1</sup> 50 pp., 25c each, titles for four consecutive quarters: *The Bells Ring Out, Big Family, With My Whole Heart, and Prairie Church*. For use by the teacher in the church school: *Primary Teaching Pictures*, annual packet, 18 pictures, \$2.40. For use by the pupil in the church school: *Primary Activities*, published quarterly, 15c. (Guidance for parents and teachers in quarterly magazine, *Opening Doors*, 64 pp., 35c.)

JUNIOR: Pupils' reading book for use in the home for the year, *I Will Build My Church*, \$1.00.<sup>1</sup> For use by the pupil under supervision of the teacher: *Junior Workbook*, published quarterly, 20c. (Guidance for parents and teachers in quarterly magazine, *Discovery*, 64 pp., 35c.)

JUNIOR HIGH: Pupils' reading book for use in the home for the year, *The Church of Our Fathers*, 224 pp., \$1.00. For use by the pupil in the church school: *Junior-Hi Note Book*, published quarterly, 32 pp., 20c. (Guidance for parents and teachers in quarterly magazine, *Counsel*, 64 pp., 35c.)

SENIOR-YOUNG PEOPLE: Students' reading book for use at home, *Fire Upon the Earth*, 208 pp., \$1.00.<sup>1</sup> (Guidance for parents and teachers in quarterly magazine, *This Generation*, 64 pp., 35c.)

### Christian Growth Series

Philadelphia 7, Columbus 15, Rock Island, Christian Growth Press, 1950.

SENIOR: Third year, fourth quarter, *Christ in New Testament History and Letters*, by Paul M. Lindberg, (the last of four quarters on "Christ in the Bible"). Pupil's study book, 64 pp., 16c; teacher's guide, 64 pp., 22c. Each quarter is illustrated in color with pictures, charts, and maps correlated with the text. An order of department worship is included.

(This quarter completes the original printing of the 14-year curriculum of the Christian Growth Series.)

<sup>1</sup>Also available in trade editions with different binding and at different prices.

### Pilgrim Series

Boston 8, Pilgrim Press, 1950. (October to December quarter.)

GRADES 3 AND 4: *How the Story of Jesus Traveled*, by Armilda B. Keiser. This course is the story of Christian men and women, from the time of the Church in the first century to the printing of the King James Version of the Bible, who have helped the story of Jesus to travel. Pupil's book, 32 pp., 28c; teacher's guide, 64 pp., 28c.

GRADES 5 AND 6 (or 4, 5, and 6): *How Our Church Grew*, by Alice Geer Kelsey. Contains stories about great leaders of the Christian Church. It makes church history real to juniors in terms of the people who made that history. Pupil's book, 48 pp., 30c; teacher's guide, 64 pp., 28c.

JUNIOR HIGH: *Builders of the Church*, by Josephine Z. Nichols. This course helps to present the events of church history in order, although the lessons are built around the courage and daring of real people, also. Pupil's book, 96 pp., 35c; teacher's guide, 160 pp., 60c.

SENIOR HIGH: *After the Apostles*, by Nevin Harner. Presents a bird's-eye view of the growth of the Christian Church from Pentecost to the Reformation, told largely in terms of the leading personalities of each age. The author is a teacher of young people. Pupil's book, 95 pp., 35c; teacher's guide, 160 pp., 60c.

OLDER YOUNG PEOPLE AND ADULTS: *After the Apostles*, by Nevin Harner. This course is the same as that used for the high school or young people's department, with special adaptations to meet the needs of the older young people and adults. Additional resource material has been used. Pupil's book, 96 pp., 35c; teacher's guide, 160 pp., 60c.

## Electives and Fellowship Plans

### FOR YOUTH

*Youth Fellowship Kit, Volume VIII*. Philadelphia 7, Westminster Press, 1950, \$3.00. Edited by Clyde M. Allison. "The Americanization of Christianity" is the primary subject. As young people learn about their American "roots," their own "trouble roots" come in for attention. The 40 topics are in the four commission areas of Faith and Life, Stewardship, Christian Outreach and Christian Fellowship. The perforated-page feature makes it easy to assign topics to different people. There are seven worship programs for the church year; a section on recreation; a Christmas play (with separate copies available to those taking part).

*Junior-Hi Kit, Number 7*. Philadelphia, Westminster Press, 1950, \$2.50. Edited by Clyde M. Allison. The Kit comes in the form of a pad with perforated sheets bound between two covers. In a workshop on Puritan America, this age group comes to an understanding of the changes brought about through American influences. Individual problems are given attention. There

are also special day programs, workshops on drama, recreation and a folk song festival.

*The Christian Way*, by Paul R. Wert, J. Allan Ranck, and William C. F. Hayes. Dayton, Otterbein Press, 1950, 128 pp., \$1.00. Teacher's guide, 18 pp., 50c. For junior high group, ages 12-14. A course in Christian doctrine with specific attention to guidance in commitment to Jesus Christ as Savior and Lord and into membership in his Church. A catechetical course in terms of present-day teaching procedures, in intermediate language and with provision for pupil participation and home cooperation. Prepared by the Board of Christian Education of the Evangelical United Brethren Church.

#### FOR ADULTS

*The Church in the World Today*, by Stewart W. Herman. Philadelphia, Muhlenberg Press, 1950, 96 pp., 50c, \$4.80 a dozen. In units of four chapters each this book describes the church's nature, mission, and tasks. It presents a fresh approach to the study of the church. The author was pastor of the American Church in Berlin before the Second World War, has served on the staff of the World Council of Churches, and is now head of the Department for Service to Refugees of the Lutheran World Federation.

#### Leadership Education

*The Story of the New Testament*, by John Hiltner. Philadelphia, Muhlenberg Press, 1950, 96 pp., 60c. This book helps students to grow in an understanding and appreciation of the New Testament by showing the general historical background out of which the New Testament books emerged, by stressing the centrality of Jesus in the New Testament, and by showing the relation of the New Testament to the Old Testament and Christianity. It is intended for use in Leadership Course 122a.

*Chapters in Church History*, by Powel Mills Dawley. New York, the National Council of the Protestant Episcopal Church, 1950, 278 pp., \$1.50. This is the second volume in the Church's Teaching Series. (The first volume, *The Holy Scriptures* was listed in the March issue of the *International Journal of Religious Education*.) This volume takes up the story where *The Holy Scriptures* ended, and traces in broad strokes the major movements in the history of the Church down to its new ecumenical concern. This series is not written for clergy and scholars, but for the average intelligent, educated layman.

#### Missionary Education

##### Missionary Education Movement

Publications of the Friendship Press, New York, 1950. (For more complete list of current publications and annotations, see the *International Journal of Religious Education*, February 1950, pages 22, 23. See also June issue, pp. 30, 31.)

**JUNIOR:** *They Live in Bible Lands*, by Grace W. McGavran, illustrated by Weda Yap. 128 pp., paper \$1.00, cloth \$1.75. Seven stories about boys and girls

in seven different countries, each preceded by a section of colorful factual material linking past with present.

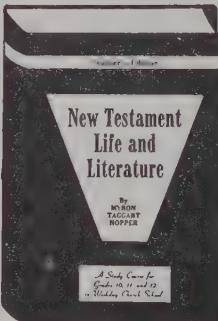
**JUNIOR HIGH:** *Where Three Continents Meet*, by Winifred Hulbert. 128 pp., paper, \$1.00. Session plans related to *Pearls Are Made*, source material on life and religions of the Near East, and activity suggestions are all supplied in this expanded course written by an author who has had teaching experience in Turkey and who visited the Near East in 1948-1949. Tipped-in map in color.

**YOUNG PEOPLE AND SENIORS:** *Assignment: Near East*, by James Batal, illustrated with photographs. 128 pp., paper \$1.00, cloth \$1.75. This illustrated

review of Christian missions in the Near East, past and present, was written by an American newspaper man of Arab background who recently spent two years in the area. It is well adapted for reading and study and provides background information for all responsible for planning programs on the Near East. Tipped-in map in color.

*The Church and Your Community*, by Robert Tesdell. 48 pp., paper 50c. Bible study, surveys, community projects, personal commitment to a lifetime job, with detailed guidance on how to take first steps—all these have a place in this program guide related to *Once There Were Two Churches*.

## New! Significant!



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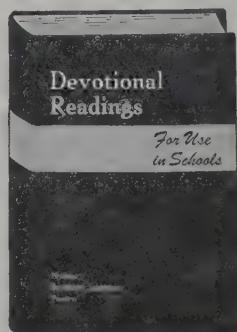
### Better Church Leaders

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**ADULT:** *Near East Panorama*, by Glora M. Wysner, illustrated by Philip J. Aziz. 192 pp., paper \$1.00, cloth, \$1.50. This basic adult book portrays the peoples of the Near East. The present upheaval in religion, politics, economics, and society is illustrated from personal experience. Always the accent is upon people. Tipped-in map in color.

*Introducing Islam*, by J. Christy Wilson, illustrated with photographs. 64 pp., paper 60c. A popularly written, fully illustrated pamphlet introducing Islam to every mind mature enough to inquire. It supplements the study of the Near East and may be used separately for youth groups and church meetings.

*The Christian Prospect in Eastern Asia*. Paper only, \$1.00. This story of the Bangkok meeting in 1949 is recommended for all missionary administrators and leaders. Here are the addresses and records of the first conference organized jointly by the churches of Eastern Asia, the International Missionary Council, and the World Council of Churches.

## Worship Resources

**PRIMARY AND JUNIOR:** *Thoughts of God for Boys and Girls*. Published by Connecticut Council of Churches, Inc., Hartford. Each issue, 80 pp., 30c per copy, 27c in quantity, postage additional. Annual subscriptions received. Devotional readings to be used in homes, church schools, weekday schools, recreation centers. *Autumn and Christmas number* for September-December, 1950, prepared by Lucy V. Bickel. Daily readings bring out Christian ways of living with friends, neighbors and people of all lands, with considerable use of Bible stories. Biblical emphasis is given to Thanksgiving and Christmas materials. *Winter and Easter number* for January-April, 1951, prepared by Mrs. V. J. Mararamore. Special attention is given to ways in which children may help people of all lands who are in need.

## Additional Resources

**AUDIO-VISUAL:** *Catalogue of Films for Church and Community Use*: New York, Religious Film Association, Inc., April 1950, 96 pp. (illustrated), 50c. Includes motion pictures, film strips, and 2x2 slides with descriptions and evaluations prepared for the most part by reviewing committees of the International Council of Religious Education. Also includes listing of source materials for leaders and articles on the use of visual aids, as well as both a topical and alphabetical index of motion pictures.

**BIBLE:** *The Good News*, a magazine size (8½x11 inches), rotogravure edition (32 pp.) of the Gospel of St. Luke (King James Version) with 60 illustrations and two maps, published by the American Bible Society, New York, 1950, at 6c per copy; in lots of 50, 5c per copy.

*Bible Baseball*, by Robert T. Taylor, Chicago Bible Society, 1949. A grading of 840 Bible questions and answers into sin-

gles, doubles, triples, homeruns, sacrifices, and bunts, 35c per copy, 3 for \$1.00.

**HOME:** *Peace Education in Homes*, by Dan West. Published by Christian Education Commission, General Brotherhood Board, Church of the Brethren, Elgin, Illinois. 16 pp., 15c. Illustrated. A booklet dealing with the basic elements in Christian home life, particularly those that relate directly to the training of children in the ways of peace.

**ADULT EDUCATION:** *Informal Adult Education*, by Malcolm S. Knowles. New York, Association Press. 288 pp., \$4.00. A complete step-by-step manual on setting up and operating effective programs. It describes the principles and techniques growing out of recent research in group dynamics and applies them to the problems of teachers and leaders, in discussion groups, club programs, organized classes, forums and conferences.

**WOMEN'S WORK:** *Manual for Women's Work Groups*, prepared by National Council of Women's Work. Issued by the Department of Women's Work, Christian Education Commission, General Brotherhood Board, Church of the Brethren, Elgin, Illinois. 48 pp., 50c. A handbook prepared primarily for the use of local, district, regional, and national Women's Work officers.

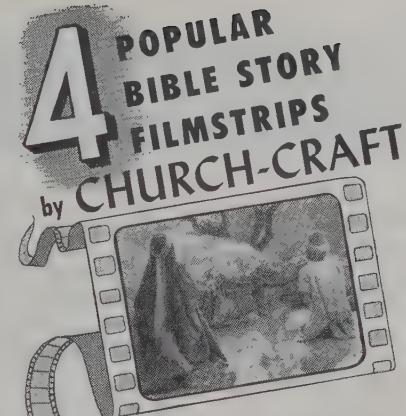
**SEX EDUCATION:** *When Young People Ask About Sex*, by Dora H. Klemer. New York, Association Press. 62 pp., 75c. In this pamphlet an experienced counselor and mother "seeks to give the answers to some of the basic questions asked by children and youth about sex and sex development." A valuable tool for leaders of youth. It answers questions of the six-year-old, adolescent, and high school youth.

**RECREATION:** *Recreation Activities for Adults*, National Recreation Association. New York, Association Press. 188 pp., \$3.00. A fun book for mixed groups at home, church, club, settlement. A full section is devoted to indoor activities, with detailed directions for table and floor games, quizzes, stunts, contests.

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### THE RELIGIOUS FILM ASSOCIATION, INC.

# What's Happening

## New Director of Youth Work for International Council

An announcement by Dr. Roy G. Ross, General Secretary.

CHICAGO, Ill.—On September 1, 1950, the REV. WILSON CHEEK begins his work as Director of the Department of Young People's Work of the International Council of Religious Education and as Executive Secretary of the United Christian Youth Movement.



A. Wilson Cheek

Mr. Cheek comes to this important position out of a rich background of training and experience in youth work and the total program of the church.

Since December, 1947, Mr. Cheek has served as National Director of Youth Work with the Board of Christian Education and Publication of the Evangelical and Reformed Church. In this capacity, he has been an active member of the Committee on Youth Work of the International Council of Religious Education and the General Council of the United Christian Youth Movement. He has had the respect of all of the national youth leaders of the co-operating communions and those young people who have come to know him in national and regional meetings. He assumes now the administrative leadership of the groups of which he has been an active member for nearly three years.

Mr. Cheek received his A. B. degree from Catawba College, Salisbury, North Carolina, in 1936 and his B. D. degree

## New York Again Wins Victory for Weekday Religious Education

CHICAGO, Ill.—The New York plan of excusing pupils from the public schools an hour a week for religious instruction has again been upheld by the Supreme Court of that State. The program, popularly known as "released time," was most recently challenged in the Kings County division of the Court, in Brooklyn. On June 20 Mr. Justice Di Giovanna of this Court rendered a decision upholding the constitutionality of the state law permitting absence for religious education and the program conducted by the Greater New York Coordinating Committee on Released Time of Jews, Protestants and Roman Catholics. He stated:

"To permit restraint upon state and local educational agencies which are lawfully authorized to grant released time to our young citizens who wish to take religious instruction would constitute a suppression of this right 'of' religious freedom. It is tantamount to a denial of a basic right guaranteed by the letter and spirit of our American concept of government. It would be a step in the direction of and be consonant with totalitarian and communistic philosophies existing in jurisdictions wherein atheism and the suppression of all religions are preferred to the freedom of the individual to seek religious instruction and worship. Such would be the result or conclusion if the relief sought herein by the petitioners was to be granted."

In reviewing the type of weekday religious education provided for by law in the State of New York, the justice pointed out that the program had "none of the objectionable features of the plan in that (the Champaign) case." The New York plan provides solely for the excusal of pupils,

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from the Theological Seminary of the Evangelical and Reformed Church, Lancaster, Pennsylvania, in 1939.

Before coming to the position as National Director of Youth Work for the Evangelical and Reformed Church, Mr. Cheek held several pastorates in North Carolina. In each of these positions, he demonstrated significant leadership ability in youth work and community service.

The International Council welcomes the Reverend A. Wilson Cheek to this important position in the cooperative work of the Protestant churches of North America. He is a worthy successor of a very able leader, DR. ISAAC K. BECKES, who has left our staff to become President of Vincennes University, Vincennes, Indiana.

during the school day, if their parents so request it, to enter classes in religion conducted by "duly constituted bodies." It involves no use of either public school buildings or "machinery."

The friends of weekday religious education will rejoice in this latest court action. They owe a great debt to the attorneys who defended the suit for the Coordinating Committee, the HONORABLE CHARLES H. TUTTLE, a long time friend of the weekday movement, and his able associate MR. PORTER R. CHANDLER.

It is reported that the opponents have applied for a reargument of the case in the same court in Brooklyn. The case may later be carried to the Appellate Division and then to the Court of Appeals in New York State.

## "Beggars' Night" Transformed in Delaware, Ohio

COLUMBUS, O.—It is the custom in Ohio to have a "Beggars' Night" on October 30th, during the Hallowe'en season. According to this custom, called "trick-or-treat" in some places, the children dress in costumes and masks and go from house to house begging goodies to eat. In 1949 Mrs. ALBERT SUTHERS, teacher of weekday religious education in Delaware, Ohio brought about a transformation of this experience. Instead of begging for cakes and candies, 1800 children went out to beg for sewing materials to be sent to mothers in Europe, with which to mend their children's clothes. Around 500 pounds of sewing materials were sent abroad as a result.

For years Mrs. Suthers has been concerned about the harmful effects on the Delaware children of the usual Beggar's Night. Early in the fall she showed her weekday classes filmstrips of the needs of children abroad. When the children asked what they could do, the idea of begging for sewing materials was presented and enthusiastically received. Other weekday teachers took up the idea; the P. T. A. joined in; the newspapers and radios gave publicity; and soon it became a community enterprise. Letters were sent to parents explaining the project.

The children were given bags labeled "Official Hallowe'en Treasure Hunt." A great response was given the children, as indicated by the large quantity of sewing materials collected. These materials were brought to the school Monday morning, where they were sorted and shipped by a special committee.

## Councils in Action

MINNEAPOLIS, Minn.—The Minnesota Council of Churches recently announced the appointment of Miss MARGUERITE PRAMANN as Director of Children's work. She will begin her work September 1.

Miss Pramann was graduated from St. Cloud Teachers College, has a Master's degree in Religious Education from Scarritt College. She has been a public school teacher in Minnesota and has been active in summer projects in religious education. She has also served as a local church director of religious education.

MINNEAPOLIS, Minn.—THE REV. HOWARD G. WILEY, Executive Secretary of the Minneapolis Church Federation, resigned on July 1. Mr. Wiley has served the Federation for the past six years. Before coming to Minneapolis, he was Associate Pastor of the First Presbyterian Church, Tulsa, Oklahoma, for many years. During Mr. Wiley's term of office, many advances were made in the work of the Federation of Churches. More than one hundred churches are now members of the Federation.

BUFFALO, N. Y.—THE REV. ROBERT O. SMITH, the College Work Director of the Council of Churches of Buffalo and Erie County, in his yearly report stated his department ministered to 6,000 Protestant college students of the Buffalo area. These were scattered through the student bodies of twelve schools and colleges of the University of Buffalo, The New York State College for Teachers, the New York State Institute of Applied Arts and Sciences, the Allbright Art School, and four non-sectarian schools of nursing attached to Buffalo hospitals. Working through the Student Christian Associations of the various institutions, varied programs of worship, study, discussion, speakers, work, services, fellowship and recreation were presented. Over 100 different programs with varied attendance up to 1700 students and faculty were held during the year.

ALBANY, N. Y.—The Board of Directors of the New York State Council of Churches recently announced that the REV. KENNETH A. ROADARMEL, the Executive Secretary of the Baptist Missionary Convention of New York, has accepted the post of Executive Secretary of the State Council of Churches and will take office on the first of September. Dr. WILBUR CLEMENS will continue as General Secretary of the Council for the present, devoting himself particularly to the promotional end of the work. By action of the Board of Directors, Mr. Roadarmel will succeed to the office of General Secretary within two years.

The New York State Young Adults' Conference was held recently in Albany, N. Y., under the theme, "Ye Shall Be Witnesses Unto Me." The new president of the young adult group is Miss MARGARET WOODRUFF of Greenville, N. Y.

SAN DIEGO, Calif.—MR. WAYNE A. NEAL, prominent West Coast Disciples layman, has been named Executive Secretary

of the San Diego, California, Council of Churches. Mr. Neal succeeds DR. ALFRED TONNESS, the council's first secretary, who resigned a year ago because of poor health.

A native of Indiana, Mr. Neal went to San Diego in 1938, setting up San Diego's coordinating council. After three years with the coordinating council, Mr. Neal had a similar position with the Federal Security Agency, charged with liaison between military personnel and communities of Southern California, establishing recreational centers. Since 1946 he has been in business in San Diego.

Before going to San Diego, Mr. Neal was Director of Religious Education for the Disciples of Christ of Southern California and Arizona.

SPRINGFIELD, Ill.—DR. RUSSELL S. ORR, president of the Illinois Church Council, announced that the REV. C. W. LONGMAN, who has served as Executive Secretary of the Council since 1944, is resigning from that position as of September 1 to become Associate Minister at the Heights Christian Church of Cleveland, O.

Dr. Orr, in speaking of Mr. Longman's resignation, stated that, "His work has been characterized particularly by the constant purpose to have the council be a true channel of the cooperative work of the denominations. This purpose has produced a marked increase in the interest of participation of the denominations and a cordial cooperative working relationship by which much is accomplished together which could not be done alone." Mr. Longman has also been active in many committees and activities of the International Council both during the period in which he served as a denominational staff member and while he has been an interdenominational staff member in Illinois.

PASADENA, Calif.—THE REV. FELIX A. MANLEY, for five and a half years the Executive Secretary of the Pasadena Council of Churches, resigned as of August 1. He has accepted a call to become one of the ministers of the Claremont Church in Pasadena.

JEFFERSON CITY, Mo.—At the recent meeting of the Administrative Board of the Missouri Council of Churches, the president, DR. EARLE COLLINS, reported the resignation of two members of the staff of the Council. THE REV. CHARLES A. McEOwen, Director of Young People's Work, resigned to become Assistant Pastor of the Central Methodist Church in Kansas City. THE REV. JOHN C. MAYNE, the Associate Secretary and Director of the Department of Social Action, also resigned.

The 85th Anniversary Convention for the Missouri Council of Churches, held in Springfield in March, was attended by more than 2,000 people.

HARTFORD, Conn.—THE REV. EDWIN H. TULLER of West Hartford has been elected General Secretary for Connecticut Council of Churches, beginning September first. His position will involve coordinating the work of 900 churches through the Council's departments of evangelism, religious education, social relations and community.

In 1944 Mr. Tuller was appointed Assistant Secretary and Director of Religious Education for the Connecticut Baptist Convention. In this capacity he planned and directed summer camp programs for all ages. During the war years Mr. Tuller served as associate pastor in Calvary Baptist Church, Washington, D. C.

Since his return to Hartford Mr. Tuller has been closely associated with the work of Connecticut Council of Churches, as a member of its Board of Directors and of the committees on leadership education, youth, special studies and alcohol education. While serving the last named committee, Mr. Tuller who is also a Fellow of Yale School of Alcohol Studies, prepared a pamphlet titled "The Christian and Social Drinking" for the Council.

CLEVELAND, Ohio—MR. OSCAR J. FOX has been named Associate Secretary of the Cleveland Church Federation, beginning his work September first. His duties at the Cleveland Church Federation will include the responsibilities of business, finance, membership. Mr. Fox has been for 29 years executive secretary of the Lakewood-West Shore Branch of the Cleveland Y. M. C. A.

For more than 20 years Mr. Fox has served as secretary-treasurer of the Lakewood Ministerial Association, of which he is a charter member. A few years ago, he was voted the outstanding citizen of Lakewood by a community group.

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*It surely helps to broaden our horizons and strengthens the bonds of fellowship.—Toronto, Canada*

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## Denominational Editors Appointed

PHILADELPHIA, Pa.—THE REV. NORMAN F. LANGFORD, assistant to DR. JAMES D. SMART since May 1, 1949, succeeds Dr. Smart as Curriculum Editor-in-Chief of the Board of Christian Education of the Presbyterian Church in the U.S.A. on September 1. The Associate Editor is REV. HAMLIN G. TOBEY, at present Field Director of the Synod of Ohio.

Mr. Langford brings editorial and local church experience of a high order to his new post. He was born in Vancouver, Canada; received his B. A. and M. A. degrees at the University of Toronto, his theological education at Emmanuel College and at the Chicago Divinity School. Four years in pastoral work in rural and mining areas of Canada were succeeded by his appointment as assistant editor of Sunday school publications in the United Church Publishing House in Toronto.

THE REV. HAMLIN GEORGE TOBEY, born in Jefferson, Maine, took his undergraduate work at Colgate University, received his B. R. E. and M. A. at Boston University and his B. D. at San Francisco Theological Seminary. He was Field Director in Northern California 1944-1946, Field Director of the Synod of Ohio 1947-1950. Before that, he served as Minister of Education in churches in Toledo, Ohio, and Oakland, California (1930-1944). It is felt that his practical experience with churches in many parts of the country will be invaluable in his work with the Presbyterian curriculum.

PHILADELPHIA, Pa.—MR. HERMAN AHRENS, JR. of Rockford, Ohio, became editor on July 1 of *Youth*, one of the publications of the Evangelical and Reformed Church Board of Christian Education and Publication. Mr. Ahrens was graduated from Heidelberg College, class of 1949, and from the University of Missouri School of Journalism this spring. In addition, he spent three years in the armed services. He has had considerable journalistic experience in connection with school, local church, youth group, and council periodicals. He served for a period as reporter and church editor for the daily paper, *The Columbia Missourian*.

MISS JEAN LOUISE SMITH has been appointed to the position of editor of children's publications for the same Board.

Miss Smith comes from Wilson College, Chambersburg, Pennsylvania, where she has been assistant to the Director of Public Information for the past two years.

As a religious journalist Miss Smith has contributed articles on the Christian education of children and young people to various denominational publications. She has prepared a number of feature articles for *Christmas*, the annual published by the Augsburg Press. She is author of the book, *Great Art and Children's Worship*.

Miss Smith took the M.A. degree from the University of Chicago Divinity School, with a major in religious education. She was for several years Director of Religious Education at the House of Hope Church, St. Paul, Minnesota.

# Current Feature Films

## Estimates Prepared by Independent Filmscores

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M—Mature Audience

Y—Young People

C—Children

\*—Outstanding for Family

†—Outstanding for Adults

\***Annie Get Your Gun** (MGM) Louis Calhern, Betty Hutton, Howard Keel, J. Carroll Naish. *Musical* from stage production built around exploits of Annie Oakley, famous woman sharpshooter, in the Wild West shows of Buffalo Bill's heyday. . . . *Spectacularly staged* in technicolor, with *zestful* performance of songs by Irving Berlin from original production. Done with verve and spontaneity. M,Y,C

Convicted (Col.) Broderick Crawford, Glenn Ford, Millard Mitchell. *Melodrama*. Through his lawyer's bungling and disinterest, youth gets severe prison term for accidental killing of politician's son, becomes embittered, is saved for better life by understanding warden when hardened criminal sacrifices his life to prevent the boy's participation in prison plot which would have ruined his chances for parole. . . . A prison story that despite unpleasant material is done with *laudable sincerity*, carries conviction. M,Y

The Flame and the Arrow (War.) Nick Crevet, Robert Douglas, Burt Lancaster, Virginia Mayo. *Melodrama* set in Lombardy in 11th century. Bent on rescuing young son from captivity by Hessian invader who five years before won his wife away from him, daring young mountaineer assembles band to harass the enemy, beards the military invaders in their castle fastness. . . . A technicolored, *absurd, swash-buckling lark* in which romantic derring-do, deeds of amazing athletic prowess are delivered in the style of Douglas Fairbanks, Sr. Has virtue of not taking itself too seriously. M,Y,C

†The Gunfighter (Fox) Millard Mitchell, Jean Parker, Gregory Peck, Helen Westcott. *Melodrama*. Outlaw famed for his speed on the draw comes at last to village where his family lives incognito, wearily seeking peace, a new way of life. But in one action-packed day his past intrudes to prove for him there is no escape. . . . A *superior western*, directed for suspense and creation of definite feeling of time and place. In addition to familiar action, film offers a philosophical element not often found in such productions. M,Y

\*The Jackie Robinson Story (Eagle Lion) Louise Beavers, Ruby Dee, Jackie Robinson, Minor Watson. *Drama*. Factual story of the career of the famous Dodger ballplayer, stressing overcoming of racial prejudice by good sense, the sterling character of Robinson himself, courageous management by Rickey and willingness of all to "turn the other cheek." . . . Although often awkwardly performed, this is a highly commendable film, done with *obvious sincerity*, good taste, avoidance of the sensational. M,Y,C

Johnny Holiday (UA) William Bendix, Stanley Clements, Allen Martin, Jr. *Dra-*

*ma*. How a resentful, unhappy 12-year-old is transformed through understanding yet firm efforts of farm manager at Indiana Boys' School. . . . Obviously of plot, routine performances, are in part compensated for by film's sincerity, its *laudable purpose*: to show that fundamentally decent boys gone wrong through unfortunate associations can be rehabilitated if enough energy and wisdom are expended on the effort. Most of it photographed at the boys' school it features. M,Y,C

The Palomino (Col.) Joseph Calleia, Jerome Courtland. *Melodrama* pitting cal-low young cattle buyer against local ranchers engaged in plot to spirit their neighbors' mares into mountains, breed them to wild stallion, sell the offspring. . . . Beautiful technicolored shots of landscape and horses wasted on feeble story, *painfully amateurish* in production and performance. M,Y

†A Run for Your Money (British; Rank) Meredith Edwards, Hugh Griffith, Alec Guinness, Donald Houston, Moira Lister. *Comedy*. Two young Welsh brothers, awarded unexpected newspaper prize for coal digging record, go to London to collect prize, attend Wales-England football match. Missing connections with their newspaper hosts, they are preyed on by people bent on sharing their prize money, see London but hardly in the manner planned for them. . . . Whether the boys are to leave for home with their prize becomes as problematical and suspenseful as the plot of any spy chase film. Unique characterizations, some beautiful Welsh choral music in a *constantly entertaining comedy*. M,Y

711 Ocean Drive (Columbia) Joanne Dru, Otto Krueger, Edmond O'Brien. *Melodrama*. Telephone company employee uses his skill in electronics to work his way to top in wire service racket on west coast, only to topple when he challenges efforts of national gangster syndicate to take over the service, commits murders to maintain his position. . . . A *tautly directed* gangster film which, despite claims of producers and recommendation by U.S. senators, *does not fulfill its boasted function* of "exposing gangsterism." It does indicate how gangsters control race wire services, but this is hardly a secret. And it paints bookmakers as honest little businessmen exploited by racketeers, hints that legalization of betting may be the cure. M

\*Stars in My Crown (MGM) Ellen Drew, Juanita Hernandez, Joel McCrea, Dean Stockwell. *Drama*. How a young Confederate veteran comes as the "parson" to a small southern town, works to make its peoples his allies in the Lord's war on evil. . . . A respectful treatment of an admirable man of God, its drama drawn from such unsensational but significant crises as a typhoid epidemic, a young doctor's struggle to take his revered father's place in the face of the town's distrust, the persecution of an old Negro for his refusal to sell his land for a mining development. *Moving, but not maudlin*, honest and forthright, with effective background music drawn from gospel hymns. M,Y,C

†The White Tower (RKO) Glenn Ford, Cedric Hardwicke, Oscar Homolka, Claude Rains. *Drama* from novel by James Ull-

man, photographed in technicolor in Swiss Alps. Six assorted persons join in attempt to conquer, each for his own reasons, a hitherto unscalable peak. As they struggle against storm, perilous obstacles, physical weaknesses, their true natures, presented as symbolic of their national origins, assert themselves for mental as well as physical drama. . . . *Breathtakingly beautiful scenery*, suspenseful action, convincing performances in a film whose philosophical overtones seem regrettably forced, may irritate foreign audiences since the American comes off best. M,Y

Winchester '73 (Univ.) Dan Duryea, Stephen McNally, Millard Mitchell, James Stuart, Shelley Winters. *Melodrama*. Across the pioneer southwest a cowboy and his loyal pal pursue the villain, who has not only killed the cowboy's father but made off with his prized repeating rifle ("one in 10,000") he won in a shooting match. The rifle changes hands frequently—to the accompaniment of Indian battles, ambushing of outlaws, and so on—but it is still around when the final gun duel is fought out on a rocky mountain top. . . . *Possibilities* in basic plot idea, talented cast, are *unrealized* in film which has sweep and action but which offers no more than the time-worn "western" cliches in situation and dialogue. M,Y

†The Winslow Boy (British; London Films) Robert Donat, Cedric Hardwicke, Margaret Leighton, Neil North. *Drama*. How the financially ruinous efforts of a middle class British family to win the legal right to appeal against an arbitrary admiralty order expelling 12-year-old son from naval academy on what they believe are false charges of stealing become a national issue, fought in courts, Parliament, the press and the streets. . . . An *unsensational, leisurely but moving* account that has some important things to say on the individual's right vs. government. Interesting pictures of British legislative and judicial procedures. Fault is that true facts of boy's expulsion are never explained. M,Y

Woman of Dolwyn (British; London Films) Edith Evans, Emlyn Williams. *Drama* photographed in Welsh mountain town, relating what happens when one forthright old woman, motivated simply by what she thinks is right, decides not to sell her property to the corporation which plans to flood the village in process of conveying water supply to distant city, pay well for the privilege. . . . Film provides *unique flavor* in its characterizations, is a bit overlong and not too well knit in plot, with final melodramatic climax out of key. Produced with loving attention to late 19th century detail. M,Y

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# Editorials

## The Concerns of Christian Higher Education

With the formation of the National Council of the Churches of Christ in the U.S.A. next November, the International Council of Religious Education will become one of the commissions in the Division of Christian Education. Also coming into this Division is the National Protestant Council on Higher Education. At the request of the Editorial Board the Acting Executive Secretary of this Council here describes the special contributions which it will bring to the combined division on education.

THREE YEARS AGO the old Council of Church Boards of Education changed its name to the National Protestant Council on Higher Education. The Council of Church Boards of Education performed a creative job in the early days of cooperation in the American college scene. It was this Council which first brought together the colleges, later adding the universities, into what has become the Association of American Colleges. Later, as that Association gained power and included many non-church-related educational institutions, the Council formed the Council of Church Related Colleges. More recently the Council played an important part in creating the Commission on Christian Higher Education of the Association of American Colleges. And for many years it has had a Commission on University Work, calling together the secretaries of student work of the church boards for consultation and joint planning.

But it had become clear a few years ago that the name Council of Church Boards of Education was both pretentious and inaccurate. The International Council of Religious Education had grown to great proportions and was carrying forward most of the cooperative work of the boards of Christian education. The great need was that we have a council which drew together the interests of the boards of Christian education in the field of higher education, so that we could participate in the activities of the Association of American Colleges through the Conference of Church-related Colleges, and the Commission of Christian Higher Education. But even more important, such a group was needed so that Protestantism would have a clear voice in the col-

lege world. The National Protestant Council on Higher Education has become that voice.

For years before the change of name those of us who work in the field of higher education had been looking forward eagerly to the day when we could be more closely identified with all of the other interests of the church. Christian higher education always must live in two worlds—the world of academic matters and the church world. Our home is in the church. It was no problem at all for the National Protestant Council on Higher Education to see its place in the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A.

The National Protestant Council on Higher Education will bring into the Division of Christian Education some of the most vital concerns of Christendom. To mention the strong and significant movements which are related to the National Council of the Churches of Christ in the U.S.A. through this Commission on Higher Education will indicate the truth of that statement—the United Student Christian Council, the Student Volunteer Movement, the Inter-Seminary Movement, the National Commission on Church Student Work, and the colleges related to our Protestant churches through their boards of Christian education.

If the Christian church is to regain the intellectual leadership of the world, here is one place where we must have a strong program. The higher educational forces, represented by the National Protestant Council on Higher Education, are not unmindful of the tremendous work going forward under the International Council of Religious Education and the Missionary Education Movement and the other agencies now merging in the National Council of the Churches of Christ in the U.S.A. In fact, in many ways the National Protestant Council on Higher Education has far more to gain than it has to contribute. In higher education we face problems far too complex for our power. Can the Christian College—in fact any private educational institution—survive these days of high taxes and rapidly increasing State control? Can voluntary Christian leadership prosper on campuses where secularism seems to be almost the god of the faculty? How can we find the able and dedicated men and women for

the church vocations which are needed now? The Commission on Higher Education will give itself to these problems, realizing that the right solution of them is absolutely essential to a vital Christian church in our day.

E. FAY CAMPBELL

## Special Issue Next Month

WHAT is an average American home of today really like? Does it consist of a father, a mother, four children and an automobile? What about broken families? Families in low income brackets? Families constantly on the move? D.P. families? Elderly families? Are the churches reaching these people with a program of family life education? Could they?

Such questions indicate something of the broad approach being given to the October special issue on "The Home and the Church." In addition to general discussions, there will be specific helps for parents and for religious education workers, including a comprehensive list of resources. The Rev. Richard E. Lentz, Director of Family Life Education of the International Council of Religious Education, is serving as Editorial Advisor for this number. Many parents and adult leaders who do not ordinarily read the *International Journal* will be especially interested in the October issue. Extra copies may be ordered in advance.

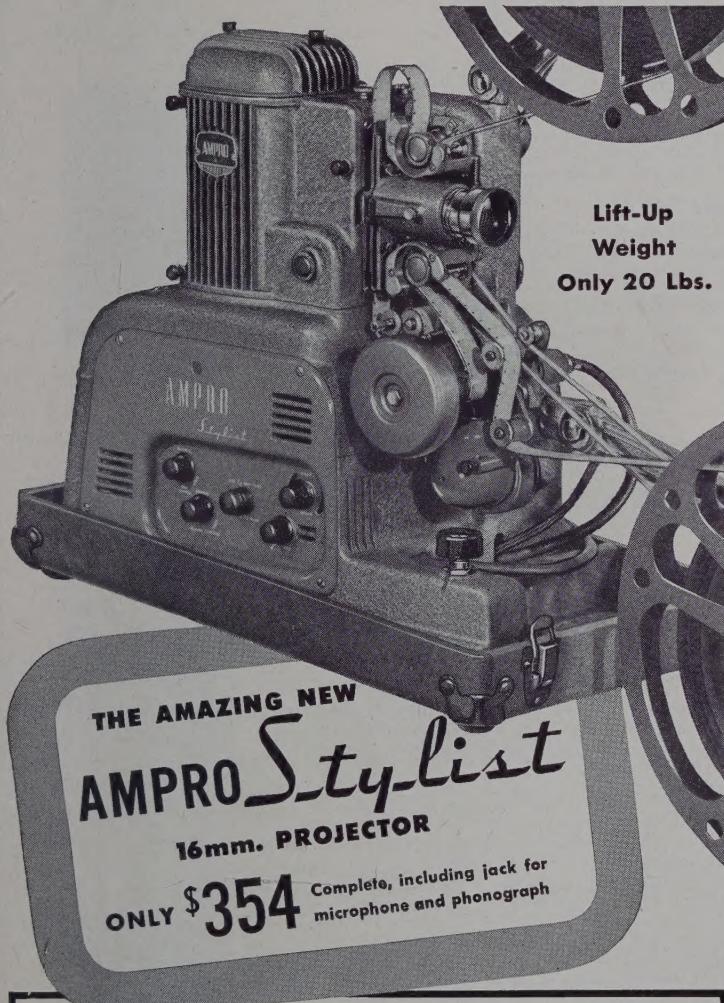
## In This Issue

THE DEDICATION SERVICE for teachers and officers, usually printed in the September issue, appeared this year in the July-August number. It is called "Guideposts for the Christian Teacher" and is based on the objectives of Christian education. Reprints in pamphlet form for congregational use are available. Other suggestions for Religious Education Week are given here in Mr. Lentz' article.

"What Devotional Books Should Children Have?" written by an outstanding denominational director of children's work, is a parallel article to one on Bible books for children printed last October. Reprints of both are available and will be very useful to parents and teachers as suggestions for Christmas books.

"The UCYM—an Appraisal" is a thoughtful interpretation of an important development in the youth field. It was prepared by the former Executive Secretary of this Movement shortly after his resignation. The coming of Dr. Beckes' successor, the Rev. Wilson Cheek, is announced on page 36.

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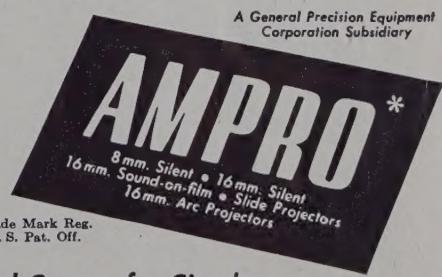
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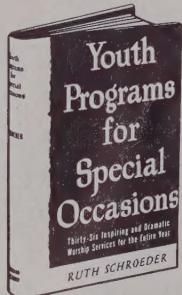
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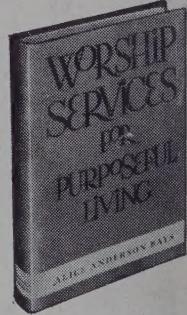
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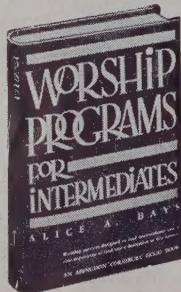
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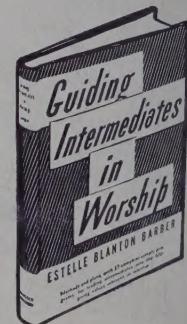
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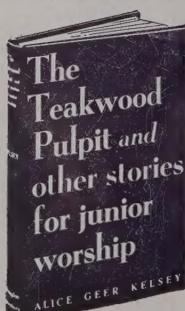
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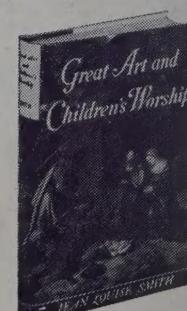
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